# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the British Magazine.

## Lyra Apostolica.

Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι.

I.

In childhood, when with eager eyes
The season-measured year I view'd,
All garb'd in fairy guise,
Pledged constancy of good.

Spring sang of heaven; the summer flowers
Let me gaze on, and did not fade;
E'en suns o'er autumn's bowers
Heard my strong wish, and stay'd.

They came and went, the short-lived four,
Yet, as their varying dance they wove,
To my young heart each bore
Its own sure claim of love.

Far different now—the whirling year
Vainly my dizzy eyes pursue;
And its fair tints appear
All blent in one dusk hue.

Why dwell on rich autumnal lights,
Spring-time, or winter's social ring?
Long days are fire-side nights,
Brown autumn is fresh spring.

Then what this world to thee, my heart?
Its gifts nor feed thee nor can bless.
Thou hast no owner's part
In all its fleetingness.

The flame, the storm, the quaking ground,
Earth's joy, earth's terror, nought is thine;
Thou must but hear the sound
Of the still voice divine.

O princely lot! O blissful art!
E'en while by sense of change opprest,
Thus to forecast in heart
Heaven's age of fearless rest.

## THE CHURCHMAN.

From the (London) Christian Observer.

### VIEW OF PUBLIC AFFAIRS.

The Irish municipal question has terminated for the present. The original bill, as it passed the Commons, dissolved the existing corporations, and proposed new ones under a system which would, too probably, have rendered them essentially Radical and Popish. The House of Lords adopted the dissolution, but rejected this vicious substitution. The House of Commons, upon the return of the bill, did not concur with this total rejection, but offered a modified proposition, by giving corporations to some of the larger towns, and facilities for obtaining them to others. The House of Lords declined receiving this modification, and the House of Commons has refused passing the bill without it. The whole measure is therefore set aside, and the corporations remain, for the present, as they were.

The bills connected with the Church, and with questions touching upon morals and religion are so numerous, and have succeeded each other so rapidly, that we cannot propose, in a few hasty remarks, to disentangle or discuss them. A volume would not suffice to do justice to so many momentous questions. We will merely touch upon some of the chief, with scarcely any comment.

The English tithe commutation bill has arrived at a successful issue; and we have the consolation of hoping, as stated by his grace the archbishop of Canterbury, that it will prove "a satisfactory adjustment, relieving the land, and doing justice to the clergy." It first proposes voluntary compacts; in default of which it adopts a compulsory course, under the superintendence of proper commissioners. This being the process we have ourselves for so many years urged, we cannot be supposed to dissent from it, and we trust it will work well. The tithe owners have, however, made considerable sacrifices, with a view to peaceful adjustment; but of two evils, this is far less than the parochial litigation under the old system, added to the certainty that every year was making the matter worse, and that if public affairs proceeded as they have lately done, the English clergy may eventually be in the condition of their Irish brethren. But it must not be forgotten, that when tithes shall cease to be "incorporeal hereditaments," and become a fixed charge on a rent roll, they will be in a more tangible form for alienation, should circumstances conspire to render this robbery popular. We cannot suppose that all future landlords will remember that their predecessors received more than an equivalent; and that no future minister of state will be unscrupulous when pressed for money; much less that the opponents of the Church of England will never wish to wrest this rent roll from its owners, to relieve the public burdens. How to guard against such a contingency should be calmly thought upon. The chief moral, and perhaps only effectual preventive will be, to strengthen the Church more than ever in the affections of the people, by the piety and zeal of its clergy; though we are far from thinking that even under all its present disadvantages, its hold upon public regard is feeble or diminishing.

The Irish tithe commutation bill, which was still more urgent than the English, is in a less hopeful condition; owing to the spoliatory principle being chained to it, like the dead to the living, to work its dissolution. The House of Lords has reduced the exaction from the tithe owner, of thirty per cent., to twenty-five, and also struck out the unjust proposal for opening the old tithe commutations made under Mr. Goulburn's act. These, however, are minor points, which might have been arranged; but not so the principal of alienation, which the Lords had no alternative but peremptorily to reject. It is beside the matter to argue the possible amount of surplus which may be elicited from the gaunt purses of the Irish clergy, by cutting down their incomes to the proposed standard; the great question is the principle; for to alienate the smallest portion is virtually to give up the question of a national Church establishment, and to set an example which might be followed, with perfect consistency, by alienating the whole revenue of the Church of England, to strike off a fraction from the national debt.

The anti-pluralities and clerical residence bill has been going through its various stages, almost without opposition. We have already stated our wish that it had abolished the very name of pluralities—affording facilities for uniting whatever ought to be united—and thus getting rid of offence; but in practice, under the limitations of the bill, the name will be nearly all; for rarely can there happen such a concurrence of distance, value, deaths or resignation of incumbents, and union of patronage in one person as to lead to duality, and triality is altogether prohibited. What, however, is left of the system, besides being injurious to the Church from the scandal of the name of pluralism, even if no one instance of improper plurality occurred, may lead to much bartering of advowsons, and other proceedings not of a defensible character, in order to bring patronage within the limits allowed by law. We wish the possibility of such practices had been prevented, and the Church once for all rid of the evil; besides which, while the name of pluralities is allowed there will always be a temptation not to augment poor benefices; whereas, abolish the possibility of holding two livings, and many ways will be found of raising the value of the less endowed—especially if the statute of Mortmain were repealed. Still we welcome the measure as it is, and trust that by the blessing of God it will produce great spiritual benefit to the nation; for though the most judicious secular arrangements are not a guarantee for piety and zeal, yet they incidentally promote them in proportion as they render the sacred office repulsive to persons who have no taste for its duties, and attractive to those who have at heart the glory of God and the spiritual welfare of mankind. With regard to non-residence, there would in general be so little desire or opportunity for it if pluralties were abolished, that more was scarcely necessary than to cut off its legal resources, and to enforce the existing laws where called for. We think that some of the pecuniary penalties wear a needlessly ungenerous aspect. What sort of a Sunday or Good Friday service is that which will be secured under a penalty of five pounds for neglect? The intended arrangements justly prescribe two full services, either positively or at the discretion of the bishop; but it is the full, free flow of the soul that is most necessary in the ministerial office; for a very large part of a conscientious clergyman's labors is voluntary, charitable, and self-denying. Visiting the sick, warning the wicked, encouraging the righteous, comforting the afflicted, training and catechizing the young, instructing the ignorant, with the whole apparatus of schools, libraries, cottage lectures, and societies, cannot be adequately provided for by law; and if clergymen are to pay a fine for omitting to read prayers or preach, they may soon come to calculate their duties by a pecuniary standard, instead of by higher considerations; and the poor and the ignorant will imagine that all they do is compulsory: that they institute a cottage lecture to save being mulcted in half-a-crown; and are apparently charitable from self-interest.

The bill for the division of dioceses and the regulation of episcopal revenues has given rise to warm debates in its progress through the House of Commons. On the one hand, it has been opposed and voted against by those members who consider any readjustment of ecclesiastical property as based upon revolutionary principles; and on the other, by those who think that the bill does not go far enough; which latter class may be again divided into two principal sections: first, of those who think that the episcopal stipends ought to have been still further reduced, especially those which are somewhat coarsely called "the higher prizes," with a view to divide the surplus among the poorer clergy; and secondly, of those who wish the same, or greater reductions, in order to apply the spoils toward the liquidation of church rates. Other objections also have been pressed—such as that translations are not forbidden—but we think that the bill is not much amiss in this respect, as the archbishoprics, and the London diocese, and possibly one or two others require prelates of tried ability and large experience; and with these few exceptions the disparity of revenue is not such as to favor changes. The great majority of the moderate and respectable members, both of the ministerial and opposition parties have supported the measure, which is in accordance with the suggestions of the ecclesiastical commissioners; but those who wish to reduce the proposed stipends, and devote the residue in aid of church rates, have made an embattled stand against ministers; and as their votes chanced to combine with those of their antipodes who object to the whole measure upon principle, the government would have been worsted had not conditions of peace been entered into, in virtue of which, in order not to embarrass a cabinet which is to do "justice to Ireland," Lord John Russell is allowed to proceed with this bill, but is not to press during this session the cathedral bill and the clergy discipline bill, for reasons which will be evident when the objects of those bills are considered. The Episcopal bill we think likely to be salutary, as the readjustment both of dioceses and revenue has been carefully considered; though we regret to say that the limitation of the bishops to their present number, in order not to add to the tale of ecclesiastical peers, or to require increased revenues, combining with the propriety of making at least two new bishoprics, (Manchester and Rippon,) has led to inconvenient unions, and prevented the addition of new sees where they might have been very beneficial for efficient episcopal superintendence.

The cathedral bill, above alluded to, is opposed, like the last-mentioned, by very different parties. It is opposed by those who object to all transfers of Church property; by the chapters, who consider their vested rights infringed upon; and in some measure by many who, wishing well to Church reform, still think—and we cannot but say justly—that this bill deals rigidly, commences too rapidly, and bears hard upon those of the clergy who, having toiled during their best days in the uncompensated services of the Church, till disabled for laborious parochial duties, might yet serve God and benefit their generation within the precincts of a cathedral. But the bill is also opposed by those who think that it does not go far enough; and that more might be taken from cathedrals in aid of scantily endowed benefices. But the class of objectors who have so greatly alarmed his majesty's ministers are the Radicals and infidels, who, combining with dissenters of various classes, have urged that a portion of cathedral revenues, as well as of episcopal, shall be diverted in aid of poor's rates. The sums thus diverted would afford scarcely a visible fraction of parish relief, while the loss would be severe upon the poorer clergy. But the chief objection to such a measure is, that it would be mischievous in principle; and it is for the sake of the principle that Mr. Hume and his friends press it—just as in the corresponding instance of the Irish tithe misappropriation clause. The whole policy of these assailants is to get rid of the broad principle of a national Church establishment; and that once yielded, and the Church told she must maintain herself by robbing her clergy, the remaining steps of subversion are easy and rapid. Population increases, but old endowments do not increase in proportion. How then is a national Church to be kept up but by parish rates, or some other source of periodical revenue? Yet to satisfy these spoliators Lord John Russell consents to postpone this bill.

The Church discipline bill is passing through the House of Lords; but as Lord John Russell intends to stop it in the Commons, we will not at present discuss its enactments.

Our remaining notices of parliamentary proceedings must be brief. The registration bill, in some of its provisions, is absurd and inquisitorial; unjust to the Church of England, and likely, in innumerable cases, to set aside the sacrament of baptism. Parents are obliged, under heavy penalties, to send to the registrar some hypothetical name for their children, before they have time to determine what shall be the real name; with power indeed to have a postcript to the register, if the sham John turns out to be Harry; though even then with so many forms and difficulties that Harry will probably continue to be his registered name, though in baptism he be called John; if indeed baptism, after registration, come in the end to be considered generally necessary. If dissenters approve of the arbitrary powers of this bill let them enjoy them; but why is the Church of England to be insulted, and her members deprived of their right to their own accustomed forms of registry in baptism?

The marriage bill wears the same sinister aspect, and in professing to do justice to dissenters inflicts injustice upon Churchmen, who only ask to be let alone, while they yield the same liberty to their neighbor. Marriage is at present publicly accounted a religious ceremony, but we doubt whether it will be so under the provisions of this bill, when once a popular taste is acquired for being married "short." The facilities given to clandestine marriages must inevitably render some new law necessary before many years have passed away.

Mr. Plumptre, much to his honor, has made another legislative effort, though in vain, to prevent our soldiery being obliged to do honor to the idolatrous ceremonials of heathenism, or if Protestants, to those of the Church of Rome; and Mr. Poynder is calling public attention to the revenue derived in India from the heathen temples; the regulations which had soothed the nation upon this subject appearing to be non-effective.

Mr. Bellamy has presented a petition to Parliament, stating that our authorized version of the Scriptures is not a direct translation, but only an infusion of an infusion; and praying for a new translation—meaning, of course, his own.

Much discussion has occurred respecting Mr. M'Ghee's speech at Exeter Hall upon the Rhemish Testament and Mr. Todd's forged letter from the Pope to the Irish Roman Catholic bishops. In regard to the latter, Mr. M'Ghee was deceived by Mr. Todd's deliberate falsehoods and pretended authentic quotations. In this he was only incautious, and wanting in that charity which would not impute an unproved crime even to the Pope. But to laugh at the mistake when he had discovered it; to treat it as a very pleasant jest; to recommend that the lying document should be extensively circulated, and placed in every house; and to express satisfaction at having made the mistake, since it would contribute to its popularity; and not to retract this course till a general burst of sorrow and indignation forced him to do so; was a proceeding of which we might say much, had not his subsequent deep humiliation, contrite confession, and earnest reparation cancelled it. With regard to the other portion of his speech, so far as we can collect its purport from the newspaper reports, it does not appear to us to have proved much. The detestable character of the Douay and Rhemish notes was well known, and not disputed; and Mr. O'Connell himself had expressed his indignation at their persecuting spirit in the year 1817; and the Irish Roman Catholic ecclesiastical authorities also, on various occasions, stated the same, and agreed to expunge what they considered objectionable; and in consequence published, and stereotyped, a modified exemplar, which has been in circulation ever since: so that Mr. M'Ghee has been obliged to go back some eighteen years to procure a copy containing the offensive passages. Surely, then, if he wished to commit the Irish Romanist bishops to the expunged notes, he has just effected the contrary purpose. But we understand him to argue, that in 1818 two editions were published, one with the original, and one with the modified notes, and this after the disclaimer. Now we know enough of title-pages and editions to say, that constructive arguments of this sort are very unsafe to be relied upon as evidence. We have ourselves, within these few hours, read in Coverdale's Bible, dated 1535, when Queen Anne Bullen was living, a dedication which mentions Queen Jane Seymour, whom the king did not marry until after Anne's death, in 1536. The British Museum copy reads Anne; the Bodleian and Sion College copies Jane; the All-Souls copy has neither; the Lambeth Library has both. We could mention scores of similar cases. The discussions which Mr. M'Ghee alludes to, terminated, he says, in December 1817; and if the book was ready for publication about that time, it would, in the usual course of the bookselling trade, be dated prospectively 1818; and if copies of this edition went abroad, or of a former edition with a new title-page, before the modified edition was published, what would all this prove? We know nothing of the facts, but let them turn out as they may, we protest against the solemn matters at issue being risked upon anonymous documents and points of minute technical construction. If it were proved that eighteen years ago, when a warm controversy had been going on about this book, the public excitement caused one or two or ten editions to be called for, and that numbers of Irish or English bishops and clergymen, Roman Catholic or Protestant, purchased copies, what would Protestantism gain or Popery lose by this fact; more especially if the Roman Catholics should reply that it rather proved they had kept good faith, in forthwith modifying the passages complained of; since, upon Mr. M'Ghee's own statement, the obnoxious notes have not since been reprinted? Hazardous as was his notice of Mr. Todd's "ingenious" fiction, an intricate constructive argument about the litigated date of a bookseller's title-page, or the typographical discrepancies of editions, was still less to be hazarded in so important a matter. The notes, even in the modified official stereotype copies, afford quite enough of error, heresy, and bigotry for the severest comment, without venturing the possible recoil of a constructive argument. It will well suit Popery to entangle us in litigation about dates and disputed facts, or to induce us to vouch for the sanity of Maria Monk.

## COMMUNICATIONS.

For the Churchman.

### THE CHANCEL AND THE ALTAR.

"Religio verissima, quæ antiquissima;" is the motto and sum of Churchmanship. Avowing this, the Churchman, if he be an inquirer, and bold in contending for primitive order; if, in the spirit and power of antiquity, he assert that the Church of Christ is the appointed interpreter of his Gospel; that the polity and ordinances of the Church are sacred, and resting upon authority that will not admit innovation; that "*veritate manifestata, cedat consuetudo veritati;*" and support his every assertion by indisputed evidence,—he is condemned by a few who have neither his principle nor his research, as the advancer of dogmas unsanctioned by the Bible, and disallowed by the Church; as having the form of godliness, and not the power thereof.

Yet, did the maintenance of Christ's institution depend upon men, the strength of its bulwarks would not be found in the self-relying pietist, or the compromising Churchman. It is well, that in a higher protection, it is independent of this world's mutability; and that those are never wanting who assert its own.

The writer has lately examined the principal authors within his reach, upon the subject of this article, and offers the result of his inquiries. The numerous appellations of the chancel in the early centuries of the Church are severally noticed by Bingham; the more important are rehearsed below. By the Greeks, it was called, "βημα, or tribunal," from the Bishop's throne; around which were the seats of the presbyters, whence they were styled, "οι του βηματος," the order of the sanctuary. They also called it "αγιον, the holy;" and hence Eusebius styles the altar,—Αγιον Αγιων,—the holy of holies.—"Αγιασμα" was another name, and the LXX. apply the same to the sanctuary in the Old Testament. "Θυσιαστηριον, the altar-part," and chorus (whence choir) also occur. The Latins termed it, "Sacrarium, the sanctuary." Eusebius, in his description of the temple of Paulinus, has the following: "It was divided from the rest by certain rails of wood, curiously and artificially wrought in the form of network, to make it inaccessible to the multitude." These rails the Latins called "Cancelli," whence the English word chancel.

It was "the custom of the third century," says Bingham, "that the communicants should come up to the altar to partake; when as yet there were no rails. But this soon became inexpedient, and by very early canons, the laity were wholly excluded. And hangings, or βηλα της εκκλησιας, as they are termed by St. Athanasius, came in use to conceal the prospect of the altar, and "cover the sacrifice of the eucharist, in the time of consecration, as we learn from these words of Chrysostom, 'When the sacrifice is brought forth, when Christ the Lamb of God is offered, when you hear the signal given, let us all unite in common prayer; when you see the veils withdrawn, then think you see heaven opened, and the angels descending from above.'" (Bingham.) Above, and directly behind the altar, was the bishop's throne, and the presbyters occupied a semicircular lower bench. (Sts. Augustine, Athanasius, &c., cited by Bingham.) The Greeks termed the throne βημα, tribunal; a name afterward given to the whole choir. The Latins more commonly used, sedes, or cathedra, whence come the English words see and cathedral, applied to the church in which is fixed the bishop's chair.

For, as the title of bishopric was taken from some city or town, which should be the centre of the diocese, the bishop had therein his residence, connected with his cathedral church, in which he ordinarily presided. The time may arrive when the Episcopal Church in this country shall deem it wise, by the provision of establishments of so much decency, to correct its departure in this particular from primitive order and universal usage.

The Altar.—Mede, in his "Discourse of the name Altar," (Works, London, 1677 folio, p. 382,) determines that, in the two first centuries, the communion-table was commonly known as altare, and ara. He asserts, moreover, that the name table cannot be found to occur in any writers of that period. He cites Ignatius, Tertullian, Cyprian, and Eusebius, to which proofs Bingham adds Irenæus and Origen. Bingham admits the antiquity of altar, but contends that the two names were used indifferently, and that sometimes both occur in the same sentence. He does not, however, disprove the direct assertion of Mede. "The difference is, that an altar notes not a common, but a holy table; there is no more difference between a table and an altar, than between another cup and a chalice." "This holy altar," saith Gregory Nyssen, "whereat we serve, is by nature a common stone, nothing differing from other slates; but being consecrated to the service of God, and having received the benediction, it is Τραπεζα αγια, θυσιαστηριον αχραντον, a holy table, an altar inviolate."

"The Greek fathers never used to call the altar of Christ βωμος, (though it were the usual word in that language,) but ever θυσιαστηριον. For these two are not the same. Θυσιαστηριον is the altar of the true God, βωμος, the altar of an idol. Θυσιαστηριον is a word not used by any Pagan writer,* but is a mere ecclesiastical and Hellenistical term, first devised (as Philo in his "Vita Mosis" would give us to understand) by the Septuagint, to express the Hebrew word, and to distinguish the altar of the God of Israel from the alters of the idol gods of the Gentiles." (Mede, Discourse, ut supra.)

Prayer at the Altar.—"The ancient Church had no other place whereat she offered her public prayers and orisons, but that whereon the memory of the body and blood of Christ was celebrated; that as they were joined in their use, so they might not be severed in their place." (Mede on the Christian Sacrifice, chap. v.) "Desks for reading prayers is a new device since the Reformation, never in the Church before. The altar was ever in our Christian oratories, accounted a Solium Christi, as being the place where the mysteries of his body and blood (the rites of the new covenant) are exhibited unto us. All prayers and devotions of the Church were there offered unto God." (Mede.)

* Bingham, commenting upon this passage, cites the use of αναιμωτον βωμον, by Synesius; but this appears an arbitrary expression.

The Pulpit.—"The altar was the place to speak to God at, the pulpit to speak to the people." The pulpitus, as it is called by St. Cyprian, ("quasi in publico expositum," Casalius,) or Ambo, (αμβον, εκ αναβαινειν, because they went up by steps,) was a desk *without the chancel*, where the gospels and epistles were read, the singers stationed, and sermons preached.

The choir then is indeed holy, and the altar, holy of holies. This is the language of the primitive Church, and Episcopalians claim to have revived that Church in their own. It is sacred to God! to his commemoration in the eucharist, to his praise in the liturgy. Let not the tongue of pride profane its sanctity. Be it devoted to those offices, for which it was separated and consecrated. The authority of early tradition, of unbroken usage in the churches of the East and West, has declared its design, and antiquity is answered by—custom. And is not the open choir more seemly? Can a right taste approve the intrusion of boxes of the carpenter's designing, where the altar has ever stood, and the exaltation of a little table appended to the desk to its name? Can a consistent Churchmanship oppose an unseemly scion of Puritanism, without law or reason to support its pretensions, when reverenced authority, and indisputed evidence, point out a more excellent way?

PHILARCHÆUS.

*September* 7, 1836.

N. B. St. Paul's Church in Boston was visited by strangers as one of the most perfect models of Grecian architecture in the country. Its choir was spacious, and from the central door the view of the altar was imposing. The desk and pulpit, both designs of beauty, stood upon either side of the chancel, without the rails. All was in good taste; and as the church is without galleries, the design was very complete. Imagine the furniture removed, and in America you stood in a Grecian temple. I lately visited Boston, and St. Paul's had no longer any attractions for the connoisseur, or the lover of taste. The altar was removed, the desk and pulpit were gone; an oblong —— stood in the chancel, and in front, a small table, hardly competent to hold the sacred vessels. I made many inquiries, and (dictu mirabile!) nor one with whom I met appeared to approve the change.

P.

For the Churchman.

### THE LIFE OF JOHN CALVIN,

*By Theodore Beza. Translated by Francis Sibson, A. B., Trinity College, Dublin. With copious Notes by an American Editor, 8vo. Phil.* 1836.

### SERMONS TO PRESBYTERIANS OF ALL SECTS,

*By G. T. Chapman, D. D. Hartford*, 1836.

I trust, Mr. Editor, that your readers will not infer, from the position in which the title of Dr. Chapman's book is placed, that I am about to travel over the ground already occupied by yourself, in a manner entirely satisfactory to me, and, I doubt not, to all your readers; nor yet that it is placed there for the purpose of discrediting its statements. Far be that from me. I should do great injustice to my feelings, and sin against the testimony of my conscience, did I not bear witness to the pleasure I have experienced in its perusal—pleasures, heightened by the fact, that the whole testimony against their ecclesiastical organization, is from their own mouths, and urged in that spirit of kindness and Christian charity, which ought to characterize every work of the kind.

If, then, it should be asked, why it is set at the head of this article? I answer, that they may be able to contrast it, as I did, when perusing it, with the work whose title precedes it, that they may be able to mark the difference between attacks upon, and defences of, the Church.

With the *Life of Calvin, by Beza*, many of your readers are undoubtedly acquainted, and I therefore say nothing: but it is hardly probable that many of them have had an opportunity of being *edified* by the venomous, spiteful appendage, denominated *Notes by the American Editor*.

Though the translator is one of those who wish the English Church *reformed* according to the plan of Calvin, (p. 133,) yet he treats the subject with some sort of decency; but of all the fierce and furious attacks upon the Episcopal Church, these *Notes*, after the Christmas festival, of T. T. Waterman, cap the climax.

The first plunge of our commentator is made at the Church, by way of annotation upon a passage in page 12 of the translation. Beza says that Calvin, passing through Geneva, was exhorted by Farel to remain; that, upon his declining to do so, Farel denounced the judgments of the Almighty against him. Whereupon, "Calvin, terrified [?] by this dreadful denunciation, surrendered himself to the disposal of the presbytery and magistrates, by whose votes, and the consent of the people, he was chosen, "non Concionator tantum (hoc autem primum recusaret) sed etiam sacrarum literarum Doctor,"—not only preacher, (which he at first refused,) but also professor of divinity.

This passage is the *proof-text* of the Presbyterians, for proving *Calvin's* ORDINATION; yet because Dr. Leaming and Dr. Bowden could see in it no evidence of the kind, the American Editor talks of "ignorance and effrontery;" and, though he seemingly acquits Dr. L., on the ground of *incompetency*, will allow no excuse for Dr. B., (p. 13.) Yet, notwithstanding this grave charge, your correspondent is quite as badly off, as the two doctors who are thus arraigned: and perhaps the sagacious Editor might, if we were strict to mark his errors, be as much nonplused to exculpate himself from a charge of *misconstruing* the Latin of Beza, as would one of the persons he has accused. I have, however, no objection to the rendering *concionator* by preacher, though *lecturer*, in the sense in which it is now used, would come nearer the sense; but I am utterly at a loss where the Editor could have picked up the idea of *Calvin's ordination*—from Beza, or from Calvin's own language?

True, the Editor has made him a *preacher*, and, in like manner, he makes him a *pastor*; and Calvin speaks of "*his ministry*," and of his "having a lawful vocation;" but the former has entirely failed of producing any evidence of an ordination, and the latter forgotten to say any thing in regard to it, even when justifying himself against the charges of the Catholics, (Life of Calvin, p. 13.)

But Dr. L., Dr. B., and your correspondent are not alone in doubting Calvin's ordination. Spon, a celebrated Protestant historian of the sixteenth century, and some time contemporary with Calvin, says that Farel, after much importunity, prevailed upon Calvin to stay at Geneva, *not to preach*, but to teach divinity, (Hist. Gen. lib. iii. p. 243.) This quotation from Spon is

taken from Bayle, (Hist. and Crit. Dic., art. Cal. n. I.,) who quoted it to correct the mistake, which he does by opposing to it the passage from Beza I have already given. How much it proves, the reader has already seen.

Again, Mr. Leti, another Protestant historian of the same age, says "Calvin was persuaded to stay, *not in the character of preacher*," &c., (Hist. Gen., tom. iii. p. 41—in Bayle, *in loco.*) And *Maimbourg*, a Papist, cotemporary with Calvin, says the same thing, giving, as a reason, "that he did not possess the faculty of speaking in public," (Hist. du Cal., p. 64,) which may account for the great repugnance he had to the office.

While, then, Calvin's own friends, who lived at the same time, agree with his enemies in declaring that he was *not* a preacher at Geneva, it is rather late to talk "of ignorance or effrontery," for believing them.

The "divines and historians, who are members of the Church of England," are again condemned (p. 181) for blaming Calvin in the part he took in the case of Servetus, because, forsooth, the English Church has persecuted; as though the errors of one washed out or counterbalanced those of the other. But if it be true, as has often been alleged, that the doctrines of Calvinism beget bigotry and narrowness of spirit; and if the Editor tells the truth in regard to the prevalence of Calvinism in England in those days, (pp. 222-226;) then has he furnished a cause for the spirit of persecution which, he says, characterized England at that time.

Again, he says, it is "*the careless, the prejudiced, and the wicked*, and especially those who hate the doctrine of special grace, and Calvin as its triumphant modern defender," that dislike and defame the memory of its champion, (pp. 202, 203;) but now he adds, "the Episcopal Church is Anti-Calvinistic;" and many writers in that Church "say many hard things of him, and endeavor to cast obloquy on his name and memory," (p. 205.) In reply to charges and insinuations like this, I have to lament that there is so little of active, holy zeal—so little consistent, deep-toned, ever-present, and all-pervading piety—among the members of our truly apostolic Church; but I am not aware that we are much likely to be bettered by these accusations, or by much talk about the "latitudinarianism of the all-embracing Episcopal Church;" and does Dr. Bacon, of New Haven, in his Review of Colton? (Chris. Spec. vol. viii. p. 490.)

To the charge that the Episcopal Church was ever Calvinistic, I need only say, that the thirty-nine articles are just as much Calvinistic as the Bible, and not a whit more so; that as the latter, so the former, may be construed to favor Calvinism, or Arminianism; but that the truth is to be sought in the mean, where the obvious sense of those articles would lead one.

On p. 209, Peter Martyr and Martyn Bucer are said to be "two of Calvin's most intimate friends, and followers."

There are certain historical facts on record, which have heretofore led me to doubt the correctness of this claim, and I can yet see no good reason for changing my opinions.

1. "Calvin's friends," says Vossius, (Ep. 457, p. 403, col. 1, in Bayle, *in loco*,) "traduced Bucer, as if he was setting up a new kind of Popery. Now as Bucer came nearer to the Church of Rome than Luther, Calvin departed farther from it than this same Luther; so that there arose two denominations besides Lutheranism, namely, Bucerism and Calvinism," and this Bucerism, says Bayle, (*in loco*) "*consisted principally in* APPROVING *of episcopacy*."

2. When Calvin wished to blame an obscurity in a profession of faith, he said, "*There was nothing so perplexed, so obscure, so ambiguous, so winding as* BUCER *himself*." (Boss. Hist. des Var. L. iv. p. 167. edit. Hall. in Bayle, and Col. Ep. 44. p. 94.)

3. Bayle has shown (Bucer *in loco*) that Bucer "always believed *good works meritorious*;" a doctrine, I presume, which neither friend nor foe will set down to the charge of Calvin.

4. Calvin was urgent to have Bucer use his utmost endeavors to persuade the English Church "to abolish all ceremonies;" on which Bayle remarks, it does not appear that Bucer took any notice of these admonitions.

Some inferences may be drawn concerning Peter Martyr's agreement with Calvin, from the fact that he either received orders in the Church of Rome, or, if he had only ordination, he was *reordained in England by a bishop*, (1 Bow. Lett. Dr. Miln., p. 204, sec. ed.; Chandler's Appeal Defended, p. 43; Burnet, Hist. Ref. vol. 2, p. 1; p. 69. 6 vols. Lond. 1825.)

We have also another specimen of the fairness of this *impartial* Editor, on page 224, where he makes a paraphrase of a long passage which occurs in an "indigested heap of collections, a laborious rhapsody" of one *Schuttingius*, (Bayle, *in loco*,) a Roman Catholic priest; and in which Mr. Bayle says, "*Every body perceives* there are many hyperboles and childish exaggerations."

The first charge made by this Romanist, is against the Protestant Episcopal Church, which always comes in for the first and greatest share of their hatred; and is, that "they *almost* prefer the Institutes of Calvin to the Bible; a charge, which, if true, I should condemn as fully as could M. Schuttingius.

He then proceeds to show that it has practically the same influence in the Churches in Scotland, Belgium, Heidelberg, Geneva, and Herborn, and in all Calvinistic universities; that in England, the clergy were obliged to commit it to memory; that in Holland, ministers and civilians, common people, coachmen, and sailors studied it by day and by night; adding, what the Editor chose to omit, "*et quasi thesaurum* cœlitus delapsum, ex his libris omnes controversias dicidunt et dijudicant." Rigmarole like this deserves not an answer: and the man who could quote it as evidence, must be in much the same state he supposes Dr. Bowden to have been in—"lost in his own prejudices, until he has passed beyond the limits of *common testimony*, and escaped out of the entire dominion of argument." (p. 13.)

Another error occurs on page 196, where it is asserted that "Bayle was of no religious denomination;" whereas he expressly declares in his *memorial presented to the Walloon Church at Rotterdam*, that "it was never his design to advance any thing as his own opinion contrary to the confession of faith of *the Reformed Church, of which he professed himself to be a member, and in which he begged, by the grace of* GOD, *he might live and die*." (Acts of the Consistory of the Walloon Church of Rotterdam, p. 125, prefixed to Lond. ed. Hist. and Crit. Dic. 1734; see also Life of Mr. Bayle, in same edition, pp. 79-84.)

There are many other references similar to the above, but enough has been given to show the character of the *Notes*, and I therefore bid them adieu.

While on the subject of the ordination of Calvin, I intended to allude to a passage of Dr. Chapman's, which occurs on p. 245, and in which he says that "Calvin was a presbyter or elder of the Roman Church." This is granting what Presbyterians do not claim; and, besides, I am not aware on what authority it is made. Beza says that Calvin never "received orders under the Papal hierarchy in any other way than by *tonsure*," (p. 23,) which is a ceremony that *precedes*, in the Roman Church, (often by years,) the laying on of hands in ordination. (Hends. Rites and Ceremonies, p. 282, quoted in Life of Cal., p. 3.)

Again, on p. 251, Dr. C. quotes from Hutchinson, where he says, "At length the people of Charleston chose Mr. Wilson, and ordained him; but all joined in a protestation that it was not a renouncing of *the ministry* he received in England, but that it was a confirmation of their election," (Hist. Mas., vol. i. p. 370) to which Mr. H. adds, in the margin, that Mr. Prince has taken no notice of this protestation. With this passage nearly agrees the statement of Winthrop's Journal, who was present, and recorded the transaction at the time, according to the edition of Savage; but in the Hartford edition of 1790, which was copied from a copy, and then compared with the original MSS., W. says "not with any intent that he should renounce *his money* he received in England." (vol. i. pp. 32, 33.; ed. Savage, p. 20, Hartford ed.)

That the reading of the Hartford edition is the true one is evident from the facts stated by the Doctor himself, and is corroborated by the well-known predilection of his countrymen.

The view the Doctor has taken of the interview between Messrs. Cutler, Johnson, and Brown, and the trustees of Yale College, (p. 243,) is not in exact accordance with the facts, as I understand them. The notion that Gov. Saltonstall disputed with these men, as told by Trumbull, (Hist. Conn. vol. ii. p. 33.) is altogether unfounded; and the statement of President Clapp, (Hist. Yale College, p. 31,) that there *was not one* Episcopal minister in the colony, at that time, is opposed to the facts.

There was one Episcopal minister, Mr. Pigot, at Stratford, with whom Messrs. C., J., and B. conferred frequently, before they came out for the Church, and the discussion was between these men and the trustees, Governor S. only acting as moderator, and putting an end to the debate, when he thought the trustees "hard run," and growing restive. (Chandler's Life of Dr. J., pp. 28-30.)

President Clapp, who succeeded Rector Cutler, has omitted all mention of the debate, and Trumbull would have made this transaction appear more honorable to both parties, had he told the story as it was.

But we must dismiss the Doctor's book, with the hope that if any one becomes sickened by reading the *Notes* aforesaid, that he will be sure to have the Doctor's sermons at hand as a restorative, knowing that, in my own case, it proved an effectual one; and I must close by tendering the Doctor my grateful ackowledgments for the pleasure he has afforded his sincere friend and admirer,

JURIS CONSULTUS.

### THE REV. MR. MELVILLE.

AFTER tea we spent the long remainder of the afternoon in a visit to Camberwell, a southern suburb of London, for the purpose of hearing the Rev. Mr. Melville preach. He is a young clergyman of the Established Church, who already attracts a large share of attention from the church-going inhabitants of this vast metropolis. He is a Scotchman by birth, though an Englishman by education. He took his degrees at Cambridge, and held for a time a post of instruction in that university. Notwithstanding his English education, however, he retains all the Scottish peculiarities of tone and accent in the delivery of his discourses. In his pulpit action, he is exceedingly unique, altogether one of the most peculiar preachers with whom I have ever met.

The occasion on which he addressed his people was more than usually interesting. It was his last time of meeting them, previous to his customary annual vacation from pastoral labor; and he was about to leave them under an unusually unpromising state of bodily health. These circumstances he did not fail to improve to the benefit of a flock, evidently much devoted to their young pastor.

His text was from Matt. xxiv. 14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." I will not do injustice to this discourse by attempting to give a full outline of it from memory. It was a very able, very eloquent sermon. With its speculative theology I was not prepared to agree; but with its more practical views, and with the spiritual feeling which it breathed throughout, I was more than satisfied; I was beyond measure delighted.

As to his theology, I could easily gather from his discourse, that he belongs to the more moderate class in the school, called "*the Prophetical*:" a school said to be composed of some of the ablest and most pious of the English clergy, and distinguished by the views which it takes of the unfulfilled prophecies. Mr. M. evidently goes so far with this school as to hold the belief of CHRIST's second personal advent upon earth; and of the doctrine that all nations will be ultimately subdued to him, not by the gradual spread of truth, through the instrumentality of means, but by his taking at his second personal advent all means, all power, into his own hands, and working again in signs and miracles, not, as at first, to reveal and accredit his Gospel, but to give his already revealed and accredited Gospel resistless, and, finally, complete extension.

He considered *the end* spoken of in his text, as probably referring to this great consummation; and went on to observe, that previously to this end, "the Gospel is to be preached in all the world;" that this, however, does not imply that all the world is to be converted by the preaching of the Gospel; that, on the contrary, while multitudes will be saved by its instrumentality, the universal preaching of the Gospel is, notwithstanding, compatible with the universal rejection of the Gospel; that the great object of preaching it "in all the world" is, not for certain salvation to all men, but "for a witness unto all nations;" that the preaching of the Gospel to a nation is "a witness" to that nation, inasmuch as it testifies to it the character and purposes of GOD, gives it an opportunity of either accepting or rejecting the terms of salvation through CHRIST, and, though it should fail of converting and saving a single soul, yet places the people in a new relation to GOD, and gives them "a new position on the platform of the judgment;" that hence, Bible and Missionary societies and other similar means of operation are not to be opposed as useless, but considered as serving an important end in the divine economy; that even though, in giving universal extension to the Gospel, they should never be the means of saving one, yet they will have served the all-important design of fulfilling prophecy, of carrying the Gospel "for a witness to all nations," and thus of filling up what is to precede the final accomplishment of all the promises of the divine word respecting CHRIST's universal reign; that these societies, therefore, are to be defended and devoutly cherished, and not, as by some of the school, decried and opposed; but that when, by these and other instruments, "the Gospel of the kingdom shall have been preached in all the world for a witness unto all nations," then "the *end*" predicted "shall come" in a most surprising manner; that previous means, instead of disposing the world to receive the reappearing Saviour, may, and probably will, leave it in almost universal infidelity; that those means will not have even helped the Saviour to his conquests, as means; but that, having fulfilled prophecy, and borne their witness for GOD before all the earth, having thus instrumentally saved myriads, but shown mankind their hopeless malady by leaving mightier myriads unsaved, and the world still recklessly bent on rebellion against GOD, they will be laid aside as of no further use; and that then CHRIST will come a second time personally and visibly, gird his own sword of truth and power on his thigh, and, in the omnipotency of his sway, go forth to win the nations to himself, and alone gather the divine laurels of universal triumph. In the literal sense of the thirtieth and thirty-first verses of the chapter from which the text was taken—"Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

Such was the preacher's theology. To its principal articles though I could not subscribe, yet there were many things in this discourse, to which I could. In his practical application, especially when he came to take the idea of preaching the Gospel *for a witness*, and to give this idea its bearing on individual character and responsibility; when he came to show his hearers that, in receiving a preached Gospel, each and every one was placed in a relation to GOD, of the solemnities of which he could not denude himself, and that each must finally be judged, not by the law of nature, but by the law of the Gospel, as one who had either embraced or rejected CHRIST and his salvation; and when he proceeded to draw out the full power of this amazingly important consideration, and to mingle it with the relations subsisting between them and himself, as people and pastor, with the probable and possible effects of his preaching among them, and with the thought that he might now have borne his last witness for GOD before their consciences; then he laid resistless claim to the approval of every lover of CHRIST and his Gospel; then he was emphatically *great*; then there was a directness, a pungency, a faithful tenderness, an aptitude to touch, melt, win, subdue the soul to CHRIST, which were unfelt by not one of his hearers. In this part of his sermon, there were climaxes of thought, language, and feeling, in which he carried away all hearts; in which, at one time, he held his thronged auditors, after an hour's strained attention, breathlessly mute in awe of the majesty of truth; and, at another, drew from numberless eyes the silent, but gushing tributes of acknowledgment to his mastery over their best, their tenderest, their holiest affections.

And yet, all this was in despite of a most defective manner in the delivery of his sermon. His enunciation was almost as rapid as the movement of a quick current of thought; and his action was a total setting at nought of every rule that could be given for either grace or dignity. It consisted in the movement, not of his hands, but of his head, shoulders, and entire body. It was not awkwardness, but vehemence—quick, unstudied, unmanaged motion; a progressive rising upon his toes, followed by a sudden throwing of his body, half forwards, half sideways, sometimes upon his right hand, and sometimes upon his left, in accordance with the movements of his thoughts and the changes of his discourse. It seemed as though his slightly formed frame were either unconscious of the actings of his mind, or unable to resist its impulses; in short, as though there were a mighty spirit within, which, throwing itself into most intense and fervent action, was too strong for the energies of the body, which it therefore tossed and heaved at its pleasure. And it was this plain presence of an inward and a largely active mind, that gave him, notwithstanding his defects, his great power; which made his hearers as forgetful as himself of his striking peculiarities; and held them absorbed amidst the beauties of style, arrangement, and language, and amidst the eloquence of thought, feeling, and truth.

*Christian Witness.*


# THE CHURCHMAN.

SATURDAY, SEPTEMBER 17, 1836.

TERMS,

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.*


THE PRESIDING BISHOP.—We cheerfully comply with the request of the writer of the following article to give it insertion:—

"MR. EDITOR,—Will you allow a plain man to ask a question or two on a subject which has troubled him a little? I always like to go with our learned doctors and shrewd editors, and have been in the habit of taking it from them as a maxim, that one of the fine distinctive peculiarities of our Church is, that its government so resembles the government of the country. Now one of the good things in our civil government I have been taught to think is, that the people choose all our principal officers; and I confess this has always suited me well. But I see lately in our Episcopal newspapers some talk about the appointment of *a Church president*, or presiding bishop I believe they called him, by "a rule of the House of Bishops." Don't you think, Mr. Editor, there is some mistake about this; or if it is really so, that it would be better for all of us, that can, to get together, like the "apostles, elders, and brethren" in New Testament times, and choose such an officer, if we must have him? I love republicanism, and I thought the Church loved it too; and I want our wise teachers, whom we have been looking up to so long, to stick to their text. I admire the phrase of a friend of mine, *Ecclesia in populo*, or, as he tells me it means, *a popular Church*; and I hope we shall not do any thing to make us lose that good name we have been gaining lately.

I am, Sir, your humble servant,

CHURCH LIKE STATE.

If we remember right, something to the same effect with the above has been expressed by the Gospel Messenger, which questioned the propriety of the application of the term presiding bishop by the Board of Missions to the present senior bishop. Encroachments of power always advance from small beginnings, and, therefore, we ought to be obliged to such sharp seers as "Church like State" for their wholesome vigilance. In the present instance, however, we think we may venture to assure our republican Argus, that not even the keen vision of his hundred eyes will enable him to discover an invasion of his rights The presiding bishop, as we understand the matter, is not in the proper sense an officer of the Church, but the bishop who presides in the House of Bishops, who takes precedence in consecration, and to whom are referred such other duties as may be discharged by any of the bishops, but which, for the sake of facility in business, it is found convenient to assign some one of the number. The simple question then is, Have the House of Bishops chosen their president? and if so, Who is he? In the General Convention of 1789, the House of Bishops made it a rule of their body, that "the senior bishop shall be the president; seniority to be reckoned from the dates of the letters of consecration." In the Convention of 1792 this rule was rescinded, and it was resolved that "the office of president of this House shall be held in rotation, beginning from the North; reference being had to the presidency of this House in the last Convention." This latter rule continued in operation till 1804, when it was resolved, "*That it be a standing rule of this House, that the senior bishop present at the opening of any convention shall preside.*" This has been ever since the rule of the House, and can be changed only by the body who made it; and by this rule Bishop Griswold, of the Eastern Diocese, is the presiding bishop of the House of Bishops.

Unwilling to trust our own judgment on a point of legal knowledge, we communicated the substance of the above remarks to Bishop H. U. Onderdonk, who has kindly furnished us with the following full and able opinion. The rule of 1832 had escaped our recollection:—

There are three functions requiring a presiding bishop, according to the regulations of our Church—presidency in the House of Bishops—presiding at the consecration of a bishop—and agency as the episcopal head or centre in the fulfilment of certain canons. The first of these is no more than the office of chairman or moderator of the House. The second is, in my judgment, the same, at a consecration; but it is the opinion of some, or at least the purport of their language, that the consecration is *by* the laying on of his hands, *with* the laying on of the hands of the other bishops, as mere assistants: in both ours and the English form, the words are, "*by* the imposition of *our* hands." The third function is that merely of an agent.

In the early periods of our Church, only one provision was made for a presiding bishop; he who presided in the House held that office for all these duties; and the long life and continued vigor of Bishop White prevented any inconvenience being felt through this arrangement. But it is clear that the senior bishop of all may not be able to attend in the House; in which case another president will be required. It is also clear, and it occurred in the last consecration, that the senior bishop of all may not be able to attend at such a solemnity; and hence, though the rubrics provide in part for that emergency, and constructively in whole, an express full provision for it was proper. For these reasons, it may be presumed, the House of Bishops, in 1832, established a more complete rule than had before obtained. Their authority to make a rule on that subject will be evinced by several considerations. 1. By the nature of the thing. The presiding bishop is not an officer of the Church, but only of the bishops: the most he does, in any case, in reference to the Church at large, is to connect the action of the bishops with the action of other ecclesiastical functionaries. Of course the designation, and the mode or rule of designation, of such an officer, or officers, is in the Episcopal House. 2. Consonant with this principle are the several actions of the House on the subject, in 1789, in 1792, in 1804, and in 1832; and also the acquiescence all along of the whole Church, both in the successive rules, and in the action (many consecrations, and a special convention) under them. 3. Agreeing further with this principle, is the express language of canons 5 and 49, "The presiding bishop of the House of Bishops, or, in case of his death, the bishop who, *according to the rules of the House of Bishops*, is to preside at the next General Convention." This expression in the 49th canon is as old as 1799. 4. Neither the canons nor the constitution contain any rule concerning the appointment of a presiding bishop, yet both recognise that functionary, and have done so expressly at various times; canon 49 recognised him in 1799, after the House of Bishops had made two rules on the subject; the same canon recognised him in 1808 and 1832, and canon 5 in 1820 and 1832, as did also the first article of the constitution, in 1820 (p. 16) and 1823, (p. 14 and 102,) all these recognitions being after the House of Bishops had made a third rule; and canons 1 and 2 of 1835 recognise him after the fourth rule has been passed: now for the interpretation of these parts of the canons and constitution there is no basis whatever but the rules of the House of Bishops; nowhere else can a definition who is the presiding bishop be found; on that one mode of definition has the General Convention acted at least nine times, and during a period of thirty-six years: there could scarcely be a fuller recognition of the right of the House of Bishops to make these rules.

I have said that the presiding bishop is not an officer of the Church at large: one exception will perhaps be suggested—he has the right, in certain emergencies, of changing the place of meeting of a General Convention. This, however, is rather a discretionary agency—a power to act for the Convention in a case of necessity, before it has met to act for itself.

The last "rule" concerning the presiding bishop is found in the Journal of 1832, p. 85, and is as follows:—

RULE OF THE HOUSE OF BISHOPS.

"The senior bishop of the Church present at any General Convention, is the presiding bishop in the House of Bishops.

"The senior bishop of this Church is the presiding bishop for all other purposes contained in the canons.

"The senior bishop of this Church present at any consecration of a bishop, is the presiding bishop for that solemnity.

"Seniority among the bishops is according to the time of the consecration of each bishop."

By this rule all the occasions for which the Church requires a presiding bishop are provided for—with one exception, which is this. The senior bishop of all may, through disease, or some other visitation of Providence, be unable to discharge the duties referred to in the second paragraph But it might be both a difficult and a very delicate office, to decide whether such inability existed; and therefore the case had better be left out of the rule: indeed it would be scarcely possible to define a rule that would suffice.

According to the second paragraph of the rule, Bishop Griswold is now the presiding bishop "for all purposes contained in the canons." According to the first paragraph, he will preside at the next and future meetings of the House of Bishops, if "present" According to the third paragraph, he is to preside, if "present," at "any consecration of a bishop" that may occur during his lifetime. These rights are now vested in him, and will remain so till the rule shall be abrogated or changed.

It seems proper to add, that the three functions of a presiding bishop may happen to be discharged by different individuals. For example: a consecration may be called for, and Bishop Griswold, unable to attend, may assign it to Bishops Brownell, B. T. Onderdonk, and Hopkins; in that solemnity Bishop Brownell would preside. At the next General Convention Bishop Griswold may be unable to attend; if so, Bishop Moore, if present, will preside in the Episcopal House: yet all the while, Bishop Griswold will be "the presiding bishop for all other purposes contained in the canons." The rule is perfectly simple, and provides for all emergencies, except the one mentioned, which is perhaps beyond provision.

THE RETURN OF THE REV. DR. HAWKS.—We state with sincere pleasure, for the information of our distant readers, that the Rev. Dr. Hawks has returned to our city in excellent health, after an absence of little more than five months. We have had the pleasure of spending an hour in his study, and the sight of eighteen folio volumes, closely filled with fresh and fair transcripts of old and valuable letters and other documents, left no doubt that the three months abroad have been most laboriously spent. There were three sources from which these materials were collected, namely, the library of manuscripts at Lambeth, the library of manuscripts at Fulham, in possession of the Bishop of London, and the records of the Society for Propagating the Gospel in Foreign Parts; in which records were to be found all the letters of the missionaries for more than one hundred years. Dr. Hawks experienced the kindest reception possible from all the clergy whom he met, who did every thing in their power to facilitate his researches. The manuscript libraries and records were freely thrown open to him, and the usual fees paid to the secretary of the archbishop for researches among the Lambeth manuscripts were, by the archbishop's express direction, refused. In his research among these resources, Dr. Hawks has been amply repaid for his labors by the discovery of the numerous manuscripts copies of which he has brought with him, all of which throw light on the early annals of our Church, some of which possess very peculiar interest. They are, for the most part, copies of letters from the several commissaries and clergy to the Venerable Society, furnishing, from time to time, the history of their several parishes. There are, also, numerous letters to the several archbishops of Canterbury and bishops of London from colonial governors, judges, clergymen, and gentlemen of influence, giving information of the ecclesiastical condition of our country from a very early period, and not unfrequently presenting also the narrative of important events in its civil history. Among the writers are names of some note—John Locke, Burkitt, the expositor, George Whitefield, and nearly all the colonial governors.

As one of the points of some interest which the researches of Dr. Hawks have enabled him to elucidate, may be mentioned the old tradition respecting two nonjuring bishops, who were in the colonies, *incognito*, while William of Orange was on the throne. We have heard this story from some of our older clergy, accompanied with circumstances which rendered it probable that one of these bishops privately ordained a Congregational minister who applied to him for Orders From the Fulham manuscripts Dr. Hawks has been able to verify the fact of their being in this country: he has their names, &c., with the proceedings of the King in council, designed to stop their progress, and have them sent out of the country on *political* grounds.

By these labors Dr. Hawks has succeeded in performing a most valuable service for the Church, the importance of which, we are happy to learn, is duly appreciated by our brethren in England, and which cannot fail, we think, to excite a growing interest at home. He has collected and concentrated in one receptacle the materials existing in manuscript in England, for our Church history; which, added to those which he has already given to the General Convention, and the books on the subject of our early history, which he has, on former occasions, procured in England, will enable him to pursue with confidence his contemplate labors. The manuscripts which he has brought were solicited in the name of the Church at large, and will go into the library of the General Convention, thus forming, with what is there already, a good foundation and large stock of materials for both the ecclesiastical and civil historian. This library, by-the-by, ought to excite a greater interest in the Church at large: thus far, every thing in it has been placed there by Bishop White and Dr. Hawks: there are probably in possession of clergymen, or other individuals in different parts of our country, many letters, documents, or books, illustrative of our early Church history, which could conveniently be spared. It would be well for the owners of such to remember, that Dr. Hawks, by the last General Convention, was appointed Conservator of documents of this nature, and that all such as are sent to him will be carefully preserved for the benefit of the Church.

THE LORD'S PRAYER.—We have seldom seen a more humiliating proof of the extreme of folly and wickedness to which a blind zeal may hurry the bigoted champion of a bad cause, than the following sweeping denunciation of the Lord's prayer, which occurs in the shape of a note on the 257th page of the June number of the Quarterly Christian Spectator. The writer, professedly an orthodox Congregationalist, is reviewing Bishop Hopkins on the Primitive Church. Bishop Hopkins had brought forward the prescription of the Lord's prayer as an argument in favor of the use of forms of prayer. "No," says the reviewer, "it is evident that the *substance* was the main thing, and not the *precise words*; they [the disciples] received it as a *model* of prayer in brevity, doctrine, and spirit;" and then by way of letting us see the estimation in which he holds the *substance* and *doctrine* of the Lord's prayer, he goes on to speak of this inimitable form in terms which an infidel would be ashamed to use.

"They who idolize the *form* of the Lord's prayer, would do well to remember that it says nothing of CHRIST, or redemption through his blood. When it was given to the disciples the great doctrines of the Cross could not properly be introduced as topics of prayer, for the time had not come. But now, since redemption is completed, the Lord's prayer has ceased to be, strictly speaking, a *Christian* prayer, because it has no allusion to CHRIST. We regard it as a most admirable form, considering its date. We approve of its occasional use, and would detract nothing from its sacredness or value. But it is a singular fact, that for reasons already stated, it is much admired by Deists and Unitarians. See Pope's Universal Prayer. Had CHRIST given a form of prayer after his ascension, we doubt not it would have been essentially different."

"The Lord's prayer not a Christian prayer!" Shame on the writer who could pen such a sentence! Shame on the minister of the Gospel, who with the same breath affects a reverence for "the great doctrines of the Cross," and encourages Deists and Unitarians to impugn and despise them! Can it be necessary to prove to any right-thinking mind that the Lord's prayer is, in the highest and strictest sense, a Christian prayer, designed for the perpetual use of the Church? Can no better answer be given to the pitiful cavil of Socinians and Deists

than to tell them that the Lord's prayer is now *out of date!* and leave them to infer that CHRIST was premature in prescribing it, and that had he waited awhile he would have given them something "*essentially different?*"

It is true, that the Lord's prayer does not *explicitly*, in so many words, contain the great doctrines of the Cross, but we deny that it does not contain them *implicitly:* we deny that the best Christian prayer which can be conceived would be "*essentially different.*" The reign, or kingdom of GOD, submission to his will, the forgiveness of sins, the ascription of glory, and indeed the minutest expressions of the prayer, *when illustrated by other parts of the gospel and by the epistles*, must be understood in a different sense from what they would be if taken in their insulated position. The Christian whose mind is imbued with the doctrines of the cross of CHRIST, and with the sense of redemption through his blood, when he uses the Lord's prayer, will have the distinguishing emotions corresponding to these doctrines awakened in his mind. The prayer will convey to such a Christian an essentially different meaning from that which it conveys to the Deist, the Unitarian, or the reviewer of Bishop Hopkins. But it is needless to spend time in refuting the blasphemy of the passage. We adduce it merely as an instance of the miserable shifts to which men are driven in support of a bad cause—of the extravagant lengths to which they will go rather than surrender some favorite conceits to which time and custom have wedded them For thus the matter stands: our Saviour has prescribed a form of prayer for the use of his disciples: the Presbyterians and Congregationalists, however, do not approve of forms, and therefore we are to believe that the Lord's prayer is not "a *Christian* prayer;" that it is very good "considering its date," but rather suited to the first disciples than to the more enlightened; that "its occasional use" is well enough, but on the whole, it had better be given up to Deists and Unitarians. In this way episcopacy has been long since expunged from the sacred record as only designed for the apostles; now the Lord's prayer has been sentenced to the same fate, as only meant for the first disciples. What will follow we wot not.

CAMBRIDGE, ENGLAND.—As the following letter comes from Cambridge University, we suppose it will be read with interest. It is taken from the Colonial Churchman, and was written by a candidate for Orders, to whom it can be wishing no ill to hope, that as he grows in years he may grow in grace—that grace especially which will preserve his zeal from clouding his judgment or alloying his charity. In that event he may learn to advocate the cause of foreign missions without alleging the "paucity of laborers" in any community, "willing to go forth into the LORD's vineyard in foreign countries," as the strongest proof that "there is lamentably more profession than reality" in the religion of that community, and without casting a slur on those who prefer to enter on the ordinary paths of duty open before them, as persons who "are standing idle looking for titles."

"Cambridge abounds with means of grace, which are increasing in productiveness, though as might be expected, there is lamentably more profession than reality here in religion, of which there cannot be a stronger proof than the paucity of laborers willing to go forth into the LORD's vineyard in foreign countries, where there is the burden and heat of the day to endure. Term after term India cries, Come over and help us, and preach to us the words of eternal life! Millions of idolaters are annually perishing; but scarcely will one out of at least a hundred serious Christians in profession, that complete their university course every year, and are intended for Holy Orders, scarcely one I say a year offers himself to be a missionary. True, there are millions of unbelievers at home, but then they have the opportunity afforded them of reading, if not of hearing preached, the word of GOD and the glad tidings of salvation—but neither reading nor hearing are in the power of poor heathens Besides, there is no great hardship in our ordinary missionary life, in India at least—no persecution; the danger of the climate may be avoided, and cease after two or three years' residence. Men do not mind leaving home to go to India as cadets or writers, though the probability is strong against a return—parents think themselves fortunate in getting such situations for their sons: but to be a missionary is the worst of banishments—folly, madness to think of it. To our great shame the Church Missionary Society have to send agents to Germany to seek men to preach the Gospel to the heathen, and *there* they find their most devoted servants; (*their* servants did I call them? I should have said *the* LORD's.) Good men are constantly coming to Cambridge to plead the cause. Last year we had a most interesting man with us, Dr. M'Ilvaine, Bishop of Ohio: he came to Cambridge to procure men for preachers in his diocese, and money to establish Kenyon College: he made a good collection of the latter, but could hire no laborers, though many were standing idle looking for titles. Last term we had Mr. Yate, missionary to New Zealand: he recounted the marvellous works that GOD had done in that field of Zion; how that many hundred cannibals, infanticides, murderers, perpetrators of every atrocious crime, have received remission of sins through faith which is in CHRIST, and are now meek and humble disciples. How anxiety for the Gospel pervades the whole heathen population of those islands! they cut roads in every direction through the stubborn forest, that the missionaries may have more ready access to their villages, and some heathens laid a plot to make Mr. Yate their slave, not to work for them, they said, but to teach them the new doctrines; and they would have put it into execution, but he overheard the scheme and promised to fetch them out teachers from England —upon this condition alone they let him go. Mr. Yate returned *without a single one* I believe. Mr. Wilkinson, missionary at Gooruchpoor, has also returned without the help for which he came to England. Wm. Churun's letter produced no effect. His striking denunciation that to India's thirty-three millions of gods each would be given a tongue in the last day, though they never spoke before, to testify against English Christians—his denunciation, I say, fell upon hearts of stone. The LORD hasten the work in his time."

THE SUBURBS AND SUNDAY SCHOOLS.—A correspondent calls our attention to the state of morals and religion in the suburbs of our city, and to the importance of making a provision for the extension of our Church proportioned to the increase of population. The subject is one to which we have on former occasions sought to direct the attention of our readers. The expense of living in the denser parts of the city, and other causes, drive large numbers of the poorer classes to the outskirts of the city. We agree with our correspondent that these ought to have the ordinances of religion. We agree with him also that Sunday schools are an excellent means of disseminating the principles of the Gospel; with this proviso, however, that they be judiciously located, and placed under pastoral supervision, or established with the expressed approbation of the Bishop But we doubt the propriety of Sunday schools without this guaranty for their regularity. Our correspondent says, that "not so much *men* as *means* are needful," and he would appeal to the liberal part of the community] for assistance. We confess that the little knowledge we have of the state of our Sunday schools in general has given us a different impression, and led us to believe that not so much *means* as *men* are needful for their prosperity. "It is well known," he adds, "that able, pious, devoted young men are ready and anxious to engage in the work" Again we must confess our surprise that any such should be kept back for the want of "means," for we know of many Sunday schools where they would be furnished with every facility, and find their labors gladly accepted. If such "young men," however, have a vocation to some other part of the city, it still seems to us that the more regular way would be, to have the Sunday school established under the supervision of the nearest parochial clergyman, or with the expressed approbation of the Bishop, and then make their application for pecuniary aid under the sanction of their names. In that event we doubt not that the liberal members of our Communion will be ready to sustain with their contributions so pious and regularly conducted an enterprise.

*An Address to the Citizens of Hartford, on the Birthday of Linnæus, May 24, 1836, in behalf of the objects of the Natural History Society, founded October 8, 1835. By Samuel Farmer Jarvis, D. D., President of the Society, &c., &c., pp. 64.*

This is a pamphlet of uncommon interest and richness, and must excite in every reader a strong desire to witness the advancement of natural science and an increased attention to those subjects which Dr. Jarvis has most happily mapped out in this learned address. In the perusal of such pages as these, who can avoid the reflection—how vast are those stores of useful knowledge, and treasuries of intellectual enjoyment, of which we know little more than their names. How wide the field—how scanty has been our culture of it.—(*Utica*) *Gospel Messenger.*

## INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Penn-Yan, consecration A. M, confirmation P M.; 27, Jefferson, consecration A. M, confirmation P.M.; 28, Hector, consecration A. M; confirmation P. M.; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M., Owego, half-past seven, *evening;* Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

BISHOP BROWNELL'S FALL VISITATION.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

September 25, Newtown, (Trinity Church); 26, Newtown, (St. James' Church,) at two, P. M.; 27, Quaker's Farms, at two, P. M.; 28, Oxford, at two, P. M; 29, Monroe, at two, P. M.; 30, Huntington, at eleven, A M; October 1, Bethany, at two, P. M.

October 2, Humphreysville, at half-past ten, A. M., and Derby, at three, P. M.

October 16, Bristol, at half-past ten, A M., and St. Matthews, Plymouth, at two, P. M.; 17, Wolcott, at two, P. M.; 18, Plymouth, at two, P. M; 19, Northfield, (ordination,) at eleven, A. M.; 20, Watertown, at two, P M; 21, Waterbury, at two, P. M.

October 23, Naugatuck, at half-past ten, A M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P M.; 26, North Haven, at half-past ten, A. M., and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M.

October 30, North Guilford, at half-past ten, A. M.

*Hartford, August* 25, 1836.

*Eulogy of Bishop White.*—On Thursday, the 11th of August, by request of Bishop Smith, a sermon commemorative of Bishop White was preached in Christ Church, Lexington, by the Rev. Dr. Coit. On the following Sunday, by special request, it was repeated at the chapel of Transylvania University, before the parish of St. Paul's. On both occasions the attendance of large congregations evinced the respect entertained by our community for the memory of the departed prelate. Of the sermon we forbear to speak, except to say that it was highly appropriate and interesting, and ought to be presented to the public.—*Church Advocate.*

*Bishop McCoskry.*—It will be gratifying to the many friends of the Right Rev. Bishop of Michigan to hear of his safe arrival on the field of his future labors. By a letter received from him by a gentleman of this city, we learn that he arrived in Detroit, together with the Rev. Messrs Marks and Whitesides, on Wednesday morning, the 24th ultimo, all in good health and spirits; and met with a most cordial welcome from those over whose spiritual interests he has been called to preside.

The Rev. Mr Marks was to have left Detroit on the following Monday, (the 29th August,) for Ann Arbor, the station at which he is to officiate. There is opening before these gentlemen a wide field of usefulness; they speak of the people as well disposed for the reception of truth. We wish them GOD speed.—*Episcopal Recorder.*

THE Rev. Dr. Robertson, our missionary at Syra, Greece, preached in Trinity, St. Paul's, and Christ Churches, on Sunday last, and on Monday evening at Grace Church, in behalf of that portion of the missionary establishment of which he has charge—the press. He represented the situation of the press as highly favorable to its extensive usefulness—the island of Syra enjoying a more ample commerce than any other portion of Greece. The press has been very efficient in throwing off large editions of valuable and well selected books. The demand for instruction of the young at Syra is generally more pressing, subject, however, to occasional excitements from temporary causes of disaffection to which an ignorant people is always liable, whenever interested individuals, hostile enough and base enough, choose to inflame them. To one of these bursts of excited feeling the cause has been subjected since Dr. Robertson's departure—during which his unprotected family was exposed to the most imminent danger. The government of Greece is, however, strongly in favor of the operations of our missionaries, and they feel assured of its protection, under all circumstances in which it can be rendered.

Respectable collections were made in the several churches in behalf of the missionary press at Syra. The amount of these collections, so far as ascertained, will be found in the acknowledgment of the local agent.—*Christian Witness.*

*Missionary to Crete.*—The Rev. George Benton, appointed to this interesting station by the Foreign Committee of the Board of Missions, has sailed from New York. May the apostolic benediction, which St. Paul addressed to the missionary whom he left there, Titus, his own son, "first bishop of the church of the Cretians," rest upon him—"grace, mercy, and peace from GOD the Father, and the Lord JESUS CHRIST our Saviour."—*Missionary.*

*Mission to Jerusalem.*—A reverend friend, who is foremost in every good work, has led the way to what has always been a favorite project with us, a mission to Jerusalem—having sent the Foreign Treasurer of the Board of Missions one hundred dollars as his annual subscription to that object. We hope it will be taken up with spirit. It becomes our Church o do so. We date from Jerusalem. Their our divine Head suffered and died. Thence did our long line of bishops derive their sacred warrant. In that "upper room" the bread was broken and the wine was poured out, which still communicate to all our hearts the Saviour's dying love. Let us own the debt. Let us do what lies in us toward its repayment. Let us send a missionary to Jerusalem.—*Ibid.*

From the British Magazine.

*The late Dr. Valpy.*—We are gratified in learning that the pupils of Dr. Valpy are about to erect a tablet in St. Lawrence's Church, to perpetuate the remembrance of his virtues, and of their gratitude. The subscription is limited to one guinea from each scholar, and the object will be carried into effect under the direction of Baron Bolland, Sergeants Merewether and Talfourd, and other distinguished gentlemen.—*Berks Chronicle.*

A sermon was preached at Holy Rood Church, Southampton, on Sunday, June 26th, and a public meeting held the day following, in aid of the London Society for the conversion of the Jews. The collections amounted to about eighteen pounds. The Society had thirty-eight missionaries, twelve of whom were converts from Judaism. A translation of the beautiful liturgy of our Church into the Hebrew is being published by the Society. A great number of Jews had been baptized into our Church; in the grand Dutchy of Posen alone, 1079, in the course of ten years; and in various other places—in Hamburgh, Cologne, Berlin, Tunis, &c., very gratifying results were detailed.—*Hampshire Advertiser.*

*New Churches.*—A meeting, convened by the vicar of the two adjoining parishes of Portsmouth and Portsea, was held on Friday, at the Green-row Rooms, to consider of means for building additional churches. The vicar, who presided, stated that the subject had been in contemplation ever since the erection of All Saints and St. Paul's. Three churches had been asked for Portsea alone, but for want of funds two only had been erected. The Church Building Commissioners, although their original funds had long been exhausted, had lately, by receiving back moneys advanced by way of loan, been enabled to consent to a grant of £1000 toward an additional chapel in Portsmouth, and another in Portsea, on conditions that by other means those amounts can be increased to £5000 for the two parishes; on the whole of which being placed at their disposal, they will undertake to complete the necessary erections. The College of Winchester, in which is vested the right of presentation to both incumbencies, has subscribed £500, and the vicar himself £500. Each chapel is calculated to contain one thousand sittings, at a cost for erection of fifty shillings per sitting. It is proposed to reserve a fund for keeping the buildings in repair without burdening the parishes; and the present vicar promises to relinquish his right of presentation to the bishop. Resolutions were passed appointing a committee, consisting of the clergymen, church and chapel wardens within the parishes *ex officio*, and twenty-four laymen to be hereafter named. The site for the Portsmouth chapel is to be on the south side of College Garden Burial Ground; the building to be on arches, beneath which will be constructed catacombs with vaults. Application has been made to the Board of Ordnance for a spare piece of ground at Portsea, at the end of North-street.

*Salisbury Herald.*

The downfall of the Protestant Church is so much the wish of the Irish Roman Catholics that they cannot now conceal their exultation at its supposed near and triumphant accomplishment. Amongst many indications of this feeling which are daily occurring, may be mentioned one that took place in our neighborhood no longer since than Sunday week. A number of Irishmen and Irishwomen had been drinking the whole day, and at night the fumes of whiskey predominating over what little discretion they might previously have possessed, they went in a body into Dean church-yard, and with violent imprecations and vows of vengeance against the "*bloody Sassenach heretics*," cleared it of all but their own party, exclaiming that the Catholics had been robbed of the church, but thanks to O'Connell, they would soon have their rights again. Their conduct was so outrageous that it was deemed necessary to send for the constables, who had to obtain a strong reinforcement before they could quell the disturbance. The Irish party were eventually ejected from the churchyard, and retreated in a body in the direction of Bolton, using the most violent menaces against all heretics, whether Irish or English.

*Bolton Chronicle.*

A meeting has been held at Liverpool, in opposition to the attempt on the part of the town council to force the Irish system on the corporation schools. A good spirit has been displayed, and the common people are much interested against this attempt. The Wesleyans have also come forward warmly. In seven days we have got £8500, and hired and opened new Church of England schools with nearly seven hundred children in them. We have also formed and organized a Church of England School Society. We hope to get £10,000 before a month is out.

A king's letter has just been issued to the clergy, commanding sermons to be preached, and collections to be made in all parishes throughout the kingdom, in aid of the funds of the Society for Promoting the Building of Churches and Chapels.

*The Jewish Disabilities.*—The bill for the relief of his majesty's Jewish subjects, introduced into the Commons, has just been printed. It consists only of four clauses, and enacts that they shall have the same privileges as Roman Catholics, and that they shall take the same oath as the Catholics, and the same declaration as the dissenters, omitting the words in the latter, "On the true faith of a Christian." It also prescribes that the oath shall be taken in the same form as administered to Jews in courts of justice.

The consecration of Dr. Butler, the new bishop of Lichfield and Coventry, took place on Sunday, July 3, at the private chapel of his grace the archbishop of Canterbury, at Lambeth Palace. In addition to his grace, the bishops present and assisting at the ceremony were those of Lincoln, Chichester, and Bristol.

The lord bishop of Durham, on Thursday, June 30, took the oaths and his seat in the House of Lords.

Mr. Buckingham is said to have ascertained that the fourteen largest gin shops in the metropolis were visited in one week by 142,453 men, 108,593 women, 18,391 children—in all, by 269,437 persons.

The Rev. Thomas Carr, D. D., late archdeacon of Bombay, has been nominated to the bishopric of that diocese.—*Record.*

Archdeacon Robinson having retired from Madras, the bishop of that presidency has nominated the Rev. Henry Harper to the archdeaconry.—*Ibid.*

The subscriptions for the relief of the distressed Irish clergy now amount to nearly £138,000.

*The Church.*—On Friday, the 1st of July, about one hundred gentlemen, residing at Hounslow and its neighborhood, dined together at the Rose and Crown, in commemoration of laying the first stone of Hounslow church; and after the usual toasts, the chairman, (H. Pownall, Esq,) proposed the "Archbishop of Canterbury, and prosperity to the Church of England," and in doing so passed a high eulogium on his grace. He then proposed "the health of the bishop of London and the clergy of Middlesex," observing that Dr. Blomfield, since he had been translated to the see of London, had been the means of thirty-five additional churches having been built within the diocese, and that his lordship had a project in hand by which he hoped to be able to build fifty more. Within fourteen days after the bishop had mentioned his plan among his friends, he received voluntary subscriptions to the amount of £20,000. One individual had anonymously sent the munificent sum of £5000; and a dissenter, in a letter complimenting his lordship on his exertions, had enclosed £500, to be applied toward the above laudable object. The company did not separate until a late hour.—*Herald.*

*Donation to the Glasgow Bible Society.*—There were sent a few days ago, to the address of the Rev. Mr. Willis, secretary, an elegant gold chain, with three valuable gold Portuguese coins, which the anonymous donor desired should be consecrated (when converted into English money) to the service of the Glasgow Bible Society.

*Increase of Churches in Scotland.*—A Glasgow merchant has given two thousand guineas as a subscription for one hundred churches that should be built in connexion with the Church of Scotland Extension Committee. The munificent individual is Mr. William Campbell.—*Watchman.*

## NOTICES.

WASHINGTON COLLEGE, HARTFORD, CONN.

THE next term in this institution will commence on the 22d instant. It is recommended to candidates for either of the classes, to present themselves for examination a day or two previous to the beginning of the term.

THE annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Christ Church, Hartford, on the second Tuesday, the 11th day of October next. Divine service to commence at ten o'clock.

By order of the Bishop,
WILLIAM JARVIS, *Secretary.*

THE Trustees of the Select School of St. Paul's Church, Hoboken, are desirous of employing a competent teacher to take charge of their school. Application to be made to the subscriber, at Hoboken.

JOHN M. WARD.

*New York, Sept.* 10, 1836.

GENERAL THEOLOGICAL SEMINARY.

THE next session of the General Theological Seminary will commence on Monday, the third day of October next. All the students will assemble in the chapel at twelve o'clock. Applicants for admission into the Seminary are requested to present their testimonials to one of the Professors as early on that day as they conveniently can, or on some day in the *preceding* week.

The qualifications for admission, are as follows:—

"Persons producing satisfactory evidence of their being *candidates for Holy Orders* in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the eighth Canon of the General Convention of 1820, will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute;—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts in Greek, and in the primary elements of the Hebrew language. They must also present a specimen of English composition.

"Every candidate must enter the third or lowest class at the commencement of the fall season, or stand *a satisfactory examination* on the studies which have been pursued by the class into which he seeks admittance."

*** Editors of Church Periodicals are requested to insert the above notice.

*New-York, Sept.* 5, 1836. 4t.

THE annual meeting of the "Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York" will be held in Trinity Church, in the city of New York, on Friday, October 7th, at 7 o'clock, P. M. EVAN M. JOHNSON, *Secretary.*

The Gospel Messenger will please copy the above.

## ACKNOWLEDGMENTS.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums.

September 6, 1836. A donation from Robert Bartow, $50 00.

September 9. From the family mite box of W. C. P., Pierrepont Manor, for the month of August, per Rev. A C. Treadway, 7 00. Total, 57 00

THOMAS BROWNING, *Treasurer*,
77 Maiden lane, and 134 Christopher street.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 3d of September, viz.

From the ladies of St. James' Church, New London, Conn., through the hands of their Rector, the Rev. Robt. A. Hallam, for the benefit of the church at Unionville, Ohio, $56 00—From a lady of the same place, by the same hands, for general purposes, 2 00—From the Young Men's Auxiliary Education and Missionary Society, by their Treasurer, Mr. Wm. H. Townsend, for the support of a missionary among the Oneida Indians, 125 00—From Mrs. E. Clarkson, of Charleston, S. C., by Thomas Gadsden, Esq., forty dollars, one-half for domestic and one half for foreign purposes, 20 00—From Miss Jane Turner, 3 00, and from Mr. Amaziah Beers, 1 00, both of Newtown, Conn., per the Rev. Samuel C. Stratton, for domestic missions—From the Rev. Joseph H. Nichols, Rector of Christ Church, Greenwich, Conn, part of a collection at a missionary meeting in that church, to be appropriated to the Church in Wisconsin Territory, 6 00. [☞ The remainder of the amount collected, nine dollars, was given to the Rev. Melancthon Hoyt, toward the erection of a church at Crawfordsville, Indiana.] Total, $213 00

Sept. 14, 1836. JAMES SWORDS, *Treasurer.*

EIGHTH AVENUE SUNDAY SCHOOL.

THE Subscriber thankfully acknowledges the receipt of the following generous donations:—

By the hands of Alonzo R. Cushman, from H. Cowgill, $5 00—From H. J. Seaman, 5 00—E B. Sutton, 2 00—B A. Hatch, 1 00—Cash, 3 75—W. M. Benjamin, 1 00—Also, from "a member of St. Luke's church," 10 00—From R. S., 1 00.

J. A. SPENCER, *Superintendent.*

## PRESS DEPOSITORY,
28 *Ann-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 14th, from the following persons, viz.*

Rev. Dr. McVickar—J. B. Walton, *with remit.*—L. H. Young—L. Van Bokkelen—Rev. J. Pardee—Postmaster, Watervliet, N. Y.—Clarkson Dunn—Washington Van Zant, *with remit.*—Samuel B. Shaw—S. Parker & Son.

*Received by the Gen. Prot. Episc. S. S. Union.*

Rev. Dr. Reed, *with remit.*—Postmaster, Albany—Wm. B Gourlay—General Thomas Loomis, *with remit.*

## GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANNSTREET,
*Two doors below Nassau-street.*
REV. F. H. CUMING, *Editor and Sec.*

Under the superintendence of

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| LOUIS SHERMAN, | |

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann-street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 63 1 2 Cedar-street.

The following books are always to be had at the depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teachers' Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on Cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday Book, No 1—Do., No. 2—Do., No. 3—Questions on do., No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer-book—Epistles and Gospels from the same—Bible Companion, 2 vols. half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do., part 2—Questions on the Book of Common Prayer.

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AND for sale at the Protestant Episcopal Press, No. 82 Ann-street, "A Brief View of the Origin and Results of Episcopacy in the Protestant Episcopal Church in the United States of America," being a discourse delivered in St. Luke's Church, New York, on the Sunday after the decease of the Right Rev. William White, D. D., late senior Bishop of said Church. By the Rev. SAMUEL SEABURY.

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Inner titlepage, p. 1; Prefatory note, p. 2; Chronological cycles, moveable festivals and fasts, ember days, rogation days, equinoxes, and solstices, celestial phenomena of the sun, the moon, the planets, and the fixed stars, p. 3, 4, 5; Elements of the solar system, and the old and new style of the calendar explained, p. 5; Bishops' residences; Number of Protestant Episcopal clergy in the United States, and in several of the principal dioceses; Citations from the ancient fathers, proving that the order of bishops is of apostolic institution, p. 6; CALENDAR, comprising *the day of the month, of the week, and of the year, all the festivals and fasts, meetings of conventions, Church institutions, &c., references to the lessons for each Sunday in the year, the sun's declination, rising, and setting, the equation of time, the moon's southing, changes, age, and the duration of her light every evening and morning, the length of the day on the 1st, 10th, and 20th of every month, and the times of high water at New York throughout the year*, p. 7-18; Last moments of Bishop White, p. 19; Notices of the general institutions of the Church,—The GENERAL THEOLOGICAL SEMINARY, meetings of Trustees, its Standing Committee, seminary buildings, professors, students, students' expenses, course of study, library, property, and income, scholarships, &c., p. 19, 20; GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, its annual meeting, Bible questions, public meeting, collections, new works, periodicals, Business Agent, funds, officers, and Executive Committee, p. 20, 21; DOMESTIC AND FOREIGN MISSIONARY SOCIETY, its members, officers, and Board of Missions, Domestic Committee, Foreign Committees, Secretaries and General Agents, funds, domestic stations and missionaries, foreign stations and missionaries, periodical paper, &c., p. 21, 22; *Diocese of New York*, Protestant Episcopal Society for the promotion of Religion and Learning, Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York; Auxiliary New York Bible and Common Prayer-Book Society, Protestant Episcopal Tract Society, Education and Missionary Society of the Protestant Episcopal Church in the Sate of New York, New York Protestant Episcopal City Mission Society, New York Protestant Episcopal Sunday School Society, Young Men's Auxiliary Education and Missionary Society, New York Church Building Society for the West, New York Protestant Episcopal Public School, p. 22, 23.

LIST OF CLERGY, in which are given *the names of all the clergy of the Protestant Episcopal Church in the United States, arranged in alphabetical order, and their parishes and residences*, with other particulars, corrected up to the dates mentioned in the note prefixed to the list, p. 24-36.

*Contents of Cover.*—Outer title page, with the Lord's Prayer in Greek, p. 1; Table of contents, p. 2; List of theological students in the General Theological Seminary of the Church, p. 3; Statistical view of the progress of the Church in the United States, exhibiting the population, and the number of clergy in each diocese, at seven periods, during the last forty-three years, p. 4; Moon table, showing all her changes at five principal cities in the United States, p. 5; Table of latitudes and longitudes of the principal places in the United States; p. 6; Chronological and historical table of the bishops of the Protestant Episcopal Church, from the period of its organization, p. 7; Tabular view of Sundays and holydays in A. D. 1837, p. 8.

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Imperfect in original

From the (London) Christian Observer.

## The Home of Heaven.

From a Poem entitled "Home, by the author of Emmanuel."*

THE eye of man hath never seen,
Nor his ear heard, nor heart conceived,
The blessedness in heaven reserved,
For all that have believed;
And felt their utter sinfulness,
And laid their idols down;
Accounting losses gain for CHRIST,
His kingdom, and his crown.
Oh! could we ever murmur here,
Or groan beneath our load;
Or deem the path too rough, which leads
To His divine abode,

Did we but love Him—who for us
The way of suffering trod;
Endured death's sharpest pang, as man,
And yet was very GOD!
Did we but love him, as we love
Some erring mortal here;
Who seems as light unto our eye,
And as our being dear;
Who in our vain idolatry,
We fondly deem our own;
'Till he is summon'd to the grave,
And we are left alone!

Oh, then, the awful question comes,
Where is thine idol now?
Where is the being before whom
Thou did'st in spirit bow;
Whom thou had'st chosen—and set up,
Thy soul's adored to be;
The shadow of whose image pass'd
Between thy GOD and thee?

Oh, that such voices, from the tombs
Of those we loved, might rise,
And wean us from our thraldom here,
And win us to the skies.
The soul—the immortal soul—hath fled,
In other realms to dwell;
It may not now to earth return,
Of weal or wo to tell.
The oak hath fallen, where it stood,
Unalter'd to remain;
No breath of spring shall e'er renew
Its leafy pride again.

Oh, happy, were its branches found
Engrafted on that Tree,
Whose healing boughs are widely spread,
The nation's shield to be;
The woodman's axe may strike it down,
But it shall rise above,
Amid the plants of Paradise,
Around the throne of love!

* No name is given; but the volume emanates from a female pen amidst the romantic scenes of Killarney; to which the promoters of the projected Irish rail road inform the lovers of picturesque scenery that they shall be transported in thirty hours from the metropolis of England.

From the (London) Christian Observer.

## RIGHT REV. BISHOP RYDER.

IN speaking of this excellent prelate in our number for May, we remarked that a decided change took place in his religious character soon after his entrance into the ministry; and we proposed to notice, more fully than we were then able to do, the nature and extent of this change, together with its influence on his subsequent life and labors.

We are anxious, on many accounts, that this point should be well understood. Cordially as we were attached to Bishop Ryder, and affectionately as we cherish his memory, we have a higher object in view, in attempting a delineation of his character, than either to do honor to his name, or to gratify our own feelings. We humbly desire to render our brief memorial of the deceased prelate subservient to the great purposes for which he lived—the promotion of GOD's glory, and the edification of his Church. Indeed, were we disposed to indulge in the language of panegyric, we should be admonished to forbear, when we call to mind the unfeigned *self-annihilation* which was the feeling uppermost in his mind, and which he expressed on more than one occasion, during his last illness. "Others may praise me," said he, with deep emotion, to one of his sons, a few days before his death, "and speak of what I have done; but I wish you all to remember, that I look upon my best services *as nothing, and worse than nothing;* and that I desire to cast myself as a poor sinner at the foot of the Cross." This sentiment, indeed, was habitual to him for many years before his death; and those who knew him best well remember with what mingled feelings of humiliation and thankfulness he would revert to the earlier stages of his ministerial course, and to the entire change which his religious views and principles at this time underwent.

We have already remarked, in our introductory sketch, that he was naturally of a very amiable temper. We might have added, that from his earliest youth, he was exemplary as a son and a brother; and that he passed through the University with a generally high character, as a young man of literary taste, studious habits, and outwardly, at least, irreproachable conduct. Yet, as he himself afterward confessed, he was leading at this time, like other young men of rank and fashion, a life of worldly pleasure; and he has been known to refer to this and the immediately subsequent period of his history, in terms of the deepest self-abasement, as one in which he had vainly sought to find happiness in a career of earthly delights, unmindful of the purpose of his being, and living "without GOD in the world."

He took Holy Orders, we believe, in the year 1800, and soon after became rector of Lutterworth. In this new relation he conducted himself in such a manner as to acquire general respect and esteem. Though he mixed freely with worldly company, and entered into the gay amusements of fashionable society, he was never inattentive to the proprieties of the clerical character, nor suffered his pleasures to interfere with the outward duties, at least, of his ministry. Indeed, so kind was he to the poor, so attentive to the sick, and so diligent in catechizing the young, that he was looked upon by the world at large as quite a model of a young parish priest. He took great interest also in his theological studies; read attentively the writings of the early fathers; studied critically, with the help of approved commentators, the sacred text, and took great pains with the preparation of his sermons. Yet we have the best authority for saying, that neither at the time of his taking orders, nor for some years after, had he by any means that deep sense of responsibility which a just view of the sacredness of the ministerial trust never fails to inspire. He had not yet learned (as he himself afterward expressed it) "what an awful thing it is to enter upon the charge of immortal souls." The truth is, he was not at that time duly impressed with the worth of *his own* soul, nor animated by a grateful sense of individual obligation to the Redeemer. His religion was rather professional than personal. Like the young ruler in the gospel, and St. Paul before his conversion, he was "alive without the law." The commandment had not come home to his heart and conscience in its spirituality and extent; and, therefore, being amiable in disposition, and moral in conduct, he saw not that he still lacked the one thing—a predominant, influential, self-denying, love of GOD in the heart. In a word, Mr. Ryder had not, at the period to which we refer, learned from personal experience duly to appreciate "the Gospel of the grace of GOD," as the sole remedy of man's guilt and corruption, and the sole relief of the burdened conscience. He had not been made to feel—what he afterward so emphatically termed, in language familiar to his hearers—"the plague of his own heart," the insufficiency of his strongest efforts, and the sinfulness of his best performances, in the sight of a pure and holy GOD; and the consequent necessity of a simple, *exclusive*, dependence on the atonement, righteousness, and intercession of the Son of GOD, and the sanctifying grace of the Spirit of GOD.

Hence, as might naturally have been expected, his *preaching* was very defective, and, in some important respects, fundamentally erroneous. We perceive, in his early published sermons, a manifest leaning to the opinion of human merit; an undue exaltation of outward baptismal privileges; a tendency to disparage the value and utility of the doctrinal epistles of the New Testament; and, what usually lies at the root of such errors, an inadequate view of the depth and extent of natural corruption, and the absolute necessity thence arising of a thorough change of heart and life, even in those who appear blameless in the sight of men. On the cardinal doctrine of *justification*—the centre, as we conceive it, around which all the other doctrines of the Gospel revolve—his statements are, to say the least, ambiguous and unsatisfactory; not those of the great apostle of the Gentiles, nor of the reformers and martyrs of the English Church, as set forth in the homilies, especially the homily "of salvation." While he allows, in terms, that we are justified by faith, it is evident that he regards faith as merely opposed to the ceremonial observances of the Jewish law, and not to works of every kind, moral as well as ritual. In common with many other divines, he held a sort of mixed justification, as resulting from the joint efficacy of faith and works;—a doctrine always palatable to the proud heart of man, as leaving him something whereon to rest, as the ground of his acceptance with GOD. Indeed, the characteristic defect of Mr. Ryder's sermons (we speak exclusively of his published sermons) at the period under review, is a cold and feeble exhibition of the *doctrines of divine grace*. They are not denied, nor openly impugned; but they are stated obscurely, and with reserve: they are not what at a subsequent period of his ministry they so delightfully appear, the *sun of his theological system*, imparting animation to his discourses, and life to his hearers. The grand, essential, fundamental principle of *salvation by grace only, through faith*, is not distinctly avowed, nor brought home to the heart, nor followed out to its practical results; nor do we meet with those powerful appeals to the conscience, that attractive exhibition of the love of CHRIST, and that anxiety to hold him forth in his various offices, as the one all-sufficient Saviour of the soul, which afterward gave such a warmth, and energy, and impressiveness to his discourses.

It was, doubtless, to this period of his ministerial life that he referred, some years afterward, in his farewell sermon at Lutterworth, when, with characteristic humility and affection, he exclaimed, "Oh that these momentous, these precious truths of the Gospel, which for several years I have sought to impress upon your minds, (*would to* GOD *I had done so during the whole period* of my ministry!) may be admitted into more hearts, and evidenced in more lives! These truths have been the tests of my ministry, so far as it has been evangelical—the weapons of my warfare, the instruments of my success, if I have succeeded in turning one soul from darkness to light, from the power of Satan unto GOD."

With such views, however, as we have above described, Mr. Ryder seems to have passed the first eight or nine years of his ministry, as rector of Lutterworth, and (during the latter part of that time) vicar also of the almost contiguous parish of Claybrook. At what precise period, or from what apparent causes, the change in his religious sentiments first arose, which afterward assumed so decisive a character, we have not been able to ascertain. The preparatory renewal of GOD's good Spirit may have been, and probably was, going on for some time, by a hidden process, in his heart; like the living seed under ground, which strikes root and vegetates, we know not how. But it was not till about the year 1811 that the blade appeared, as matter of unavoidable observation to those who were closely conversant with him. We have received, from some who knew him intimately, information relative to this most interesting period of his history, which, though less copious than we could have wished, enables us to trace with some degree of accuracy the indications of a spiritual change in him, as well as some of the circumstances which appear to have been instrumental in promoting it.

1. There is good reason to believe that *affliction* was made in his case, as in many others, the means of awakening him to a just sense of his spiritual condition, and giving him a new insight into the Gospel method of acceptance with GOD. About the year 1807, (which was not long subsequent to the death of his revered and beloved father,) he lost, after a very short illness, a sister, to whom he was affectionately attached; and in the deep grief occasioned by this severe blow, opening afresh the former wound, he received much comfort and instruction from Cecil's "Friendly Visit to the House of Mourning;" a little work which has been, in GOD's hand, the guide of many a mourner in this vale of tears to the only true source of consolation, and only sure refuge of sinners, CHRIST JESUS.

2. The truth of our Saviour's declaration, "If any man will do his will, he shall know of the doctrine whether it be of GOD," has seldom, we believe, been more strikingly illustrated than in the instance of Mr. Ryder. Even at the time when his views of divine truth were, as we have seen, in some important points, fundamentally defective, he acted faithfully and conscientiously up to the light he had received. He was never an idler in his LORD's vineyard. He was, as we before remarked, diligent in study, and assiduous in the active duties of his profession. It deserves also to be particularly mentioned, that he was remarkably conscientious in the choice of his curates, selecting as his associates in the ministry men of spiritual views and humble piety, even though they differed from himself (as he said in a letter to a friend, written in the year 1807) "in some of the abstruse points which have divided the Christian world." From the conversation and example of these his more experienced fellow-laborers, he derived many valuable hints, which, with that simplicity and lowliness of mind which were at this time striking features of his character, he carefully improved and acted upon. In particular, he was in the constant habit of conversing with them about the spiritual condition of the sick, whom they visited in common; and from their answers to his inquiries—dissecting (so to speak) the different characters respecting which they conversed, (*e. g.* "This man is callous to conviction of sin; another is broken in heart; a third open to conviction; a fourth apprehending CHRIST, or rather apprehended of him,"—we use the very words in which it has been described to us)—there is reason to think that he acquired his first lessons in that spiritual anatomy in which he afterward became so great a proficient.

* * * * *

From the same source we learn that he commenced about this time daily family prayer and reading of the Scriptures, morning and evening; whereas previously he had been accustomed to assemble his family either on Sunday evenings only, or, if daily, for prayer only, without reading of the Scriptures, and that only once a day.

4. The change thus gradually produced in his religious views and sentiments manifested itself, as might be expected, in new and enlarged exertions for the spiritual improvement of his parishioners. In the earlier stages of his ministerial course, which we have been reviewing, he had realized the truth of those promises, "He that watereth others shall be watered also himself;" and "to him that hath shall more be given, and he shall have abundance;" and now having, through divine grace, received more abundantly of spiritual light and consolation himself, he dispensed them more largely to those around him. "He attended, and read the Scriptures, and prayed," says the correspondent to whom we have already referred, "at a little cottage lecture at Claybrook; and I have seen him deeply affected, to tears, with the simple piety of some of the poorest of the poor that attended there." He took also a deep and lively interest in the preparation of the younger members of his flock for confirmation; and his laborious and affectionate exertions in training the candidates for this solemn rite, together with the visible impression made upon many of them at the time, and the permanent good effects in many instances resulting from his instructions, were signally blessed to his own "growth in grace, and in the knowledge of JESUS CHRIST."

Thus, under the divine blessing, his own religious improvement and his increasing delight in pastoral duties went hand in hand, mutually illustrating and aiding each other, till the period arrived when he was called to exchange the care of a parish for the more arduous and extensive, but still in many respects kindred and congenial duties of a bishopric. Into that new sphere of labor we hope soon to follow him; but we cannot take leave of him in his capacity of a parochial minister without laying before our readers the following beautiful and interesting sketch of his pastoral habits and character, from the pen of one of his much esteemed and cordially attached curates, himself the witness of his proceedings during the latter years of his residence at Lutterworth.

[The letter here alluded to will be published in our next.]

From the Southern Religious Telegraph.

## STATE OF RELIGION IN GERMANY.

THE Germans pride themselves on their *freedom of opinion;* and I think it must be allowed, after what has been said in the previous numbers, that they do enjoy it in certain respects to an illimitable extent. They may *think* and *believe* what they please; only they must beware not to *speak* and *act* contrary to the will of the government. What could be more *liberal* than the policy that rules in the Prussian Church? She embraces in her maternal bosom equally the infidel and the believer. Her chairs of theology are occupied by men who, without blushing or reserve, deny her most fundamental principles—and she reproves them not. But let the best of her sons oppose the favorite policy of the government, and she cannot protect him. This is strikingly exemplified by some late events. Ever since the Reformation, endeavors have been made to unite the Lutheran and Reformed (Calvinistic) churches. This has long been the cherished policy of the present king. The principal difficulties in the way are the Calvinistic doctrine of predestination on the one side, and the Lutheran ceremonies and doctrine of consubstantiation, viz. that the body and blood of CHRIST are really present together with the bread and the wine in the Lord's supper, on the other. A new liturgy (*Agenda*) was then to be formed in which those of both communions could unite. Beside the union, the king contemplated another object. He saw with grief the wide-spread infidelity of the clergy. He resolved, therefore, to introduce into the liturgy the apostles' creed, to be recited at every service, that thus he might save the altar at least from profanation. The Rationalist clergy entered heartily into the design of a union: as the liturgy was to be altered, they hoped to be able to conform it, as they had done the hymn-books, to their sentiments. Some enlightened Christians regarded the differences between the two Churches as of secondary importance, and approved the union. Multitudes, infected with Rationalism, had no religious scruples to overcome, and were willing to keep their places. Many of the Calvinists were willing to unite, as they had little to concede, and were permitted to retain their old standard of faith. But a considerable portion of the Lutherans, firmly attached to their old faith and forms, inheriting their father's hatred for the reformed, and having especially a jealousy of all change in these days of Rationalism, have refused to comply. The monarch, forgetting that according to a principle of his government, the king has authority only *circa ecclesiam*, and not *intra ecclesiam*, is endeavoring to carry the union by power. The *new Agenda*, some of the prayers of which were penned by his own hand, which contains the apostles' creed, use the very words of Scripture in the Lord's supper, and differ in other respects from the old, are now the only authorized liturgy of the Church. Rationalists are displeased with the introduction of the creed, but cannot help it. But with the old Lutherans it is a matter of conscience, and many of them are struggling with all their energy against the innovation. Ministers have been displaced, and reduced, with all their families, to great distress. A system of vexatious persecution has been commenced by the consistories, designed to weary the persevering into compliance. A congregation in Silesia, whose minister had just been displaced, locked up the church, and refused admittance to the "united" minister. The authorities ordered out a company of soldiers, who met the people before the church, attacked and dispersed them, stormed the door, and carried the preacher (Prof. Hahn, the Editor of the Hebrew Bible) into the church upon their shoulders, placed him in the pulpit, and guarded him while he preached a sermon. Prof. Guerike, of Halle, a pious man, and conscientiously opposed to the union, who had spoken and written against it with great earnestness, received an intimation that he must either cease writing and speaking against it, or leave his place. He chose the latter. This high-handed measure of government was too much even for Germans. Guerike was very unpopular, on account of his strict principles, but this event excited a general sympathy in his favor. "Guerike," said one of his colleagues, "has obtained a place in Church history. It is stirring, elevating, to think that there are even now spirits capable of suffering for conscience sake." "There is here no freedom of opinion," was even extorted from another. "Can such a high-handed measure be carried here in open day?" it was asked. It was interesting to hear the Germans themselves thus bearing testimony to the value and importance of freedom of conscience, and to the impropriety of the government's interfering in matters of faith. Yet the king is prosecuting his object with unwavering perseverance. Troubles were breaking out in Silesia, and were preparing in the Rhine provinces, and judicious men were anticipating difficulties, the issue of which they could not foresee.

From the Colonial Churchman.

## A WORD TO THE LAITY.

THIS passage, "the harvest truly is plenteous, but the laborers are few," forces itself upon the mind of the missionary as he travels from one district to another in the extensive field in which he is called to labor. In a tract of country embracing twenty or thirty square miles, and many of our mission grounds contain a much larger surface than that, with inhabitants scattered about in every part of it—and in how many parts of the country has the Church no missionaries at all!—it is next to impossible that the people should receive that oversight of the regular pastor which their situation loudly calls for. It inevitably happens that the words, "When shall we see you again? how long before you will pay us another visit?" fill the mind of the anxious clergyman with grief, and he laments that there is so little in his power.

He looks upon the scattered sheep with poignant sorrow to think of their exposure to those ill qualified to feed them, or that they must, in numberless cases, be left to the thoughtlessness and wickedness of the natural heart, so prone to forget GOD, and to disregard all holy commandments. For it is the melancholy condition of those who are living without the means of grace and the ordinances of religion, that, though at first they mourned over their destitution, they, for the most part, at length became insensible to the wretchedness of their situation.

The cheering sounds of the Gospel seldom strike upon the ear, and the glad tidings of salvation, whilst they fill the hearts of their more favored brethren with delight, come not with joy to them. If such persons are wholly neglected, is it a matter of wonder that they should become a prey to infidelity or false opinions in religion? They will assuredly be lost to the Church.

How many places are there in these provinces, in which, though there may not be enough members of our communion to claim the constant services of a clergyman, or even if their claims are such as to entitle them to such services, they cannot obtain them; but allowing that the number may be too small to be formed into a regular congregation, yet how melancholy the thought that because of their being few in number, they must be left entirely destitute of the ordinances of religion.

In more favored times, they have enjoyed the regular services of the sanctuary. Under a deep sense of their unworthiness, their hearts have melted in the confession of their sins, they have been transported with holy joy whilst the voice of praise has swelled in the repetition of our pious anthems; they have listened with delight to the word of GOD, whilst read by his minister; and they have been warmed with fervent thankfulness for the inestimable blessings of creation and redemption, for the means of grace and for the hope of glory.

But, alas! such favored seasons have passed away. Circumstances over which they have had no control, have driven them from the vicinity of the house of GOD. They are now in remote and desolate places. The sound of the church-going bell no more calls them on the morning of the sabbath to the worship of the GOD of their fathers. They have been accustomed to look upon a divinely constituted ministry as indispensable to the valid administration of the sacraments which CHRIST has appointed in his Church; and hence they can find no relish in the modes of worship practised around them. These seem to them to be of man's devising, and those who conduct them to have received their authority from man. Of the Chuch of their earliest, warmest affections, they hear nothing, except, perhaps, to be vilified and condemned. And are such conscientious Christians and Churchmen, who, notwithstanding all the reproaches which may be heaped upon them for their fixed adherence to their holy faith, to receive no sympathy from their fellow-Christians? Will they who are abundantly blessed with wealth not contribute of their abundance to furnish nourishment for those who are hungering for the bread of life? The Church is decidedly in want of a few active young men, devoted to their Master's work, who could be unceasingly employed in carrying the glad tidings of salvation to such remote places. "But how shall they preach except they be sent?" And how shall they go on this warfare at their own cost? Surely it is time for the favored and the wealthy—and who that has the will cannot give something?—in our large towns and villages, to contribute for the sending of the Gospel and the missionary to preach its saving truths to those who would joyfully receive him as the messenger of glad tidings to their saddened hearts.

To those who read these remarks, the writer would say, Is the Church the object of your warm affections—do you venerate her pious, rational formulary of devotion—do you look upon her ministry as divinely constituted? Oh! then be not inattentive to the wants of those who entertain all these views in common with yourselves; but they have none to administer for them the ordinances of religion, none to break for them the bread of life, none to preach the word, to be instant in season, and out of season, to rebuke and exhort, and to direct them to that world beyond the skies!

If you had seen, as I have, the tears which have trickled down the cheek of the aged Christian, when, after a long interval has elapsed, he has been enabled once more to commemorate a Saviour's death, and receive the emblems of his dying love; if you had heard the trembling voice of the younger, as, with mingled emotions of fear and joy, he has embraced the opportunity to present his little ones for baptism, to receive the covenanted mercies of GOD; if you had listened to the psalm of praise, checked by the stifled feeling arising from the "joy of grief," you would know how to appreciate more highly than you have ever done the means of grace which you possess; you would gladly indulge in the luxury of doing good, and contribute to cheer the drooping spirits of those deprived of the blessings which you enjoy. I persuade myself that the time is rapidly approaching when the members of the Church in these provinces will arouse themselves to a sense of the responsibility which rests upon them to advance the interests of our venerable Church, and to extend the means of grace to her destitute children throughout the land. Nor can we doubt that those who give to the LORD, or rather return to him a part of what he had given, shall be more abundantly blessed in all temporal and spiritual blessings.

From the British Magazine.

## JANSENISM.

HAD Jansenism appeared a century earlier the Reformation might never have taken place. Doubtless much of its necessity would have been superseded had Jansenism been left to work its way, and purify the Church within. But it may have been that the truth could only be elicited by some more violent convulsion, the effect of which should be to plunge things in a contrary extreme before they settled in a mean. Doubtless if Jansenism did not go far enough toward reforming Popery, the Reformation at first went much too far. The Calvinists took only half of St. Augustine's doctrine for their standard, instead of the whole, as the Jansenists had done. And yet for us, who live under a Church which takes the middle way, the right course is rather to feel gratitude for what has been done than to inquire (a speculation for which we are quite unequal) how it could have been done better.

I find the Jansenist writers, and especially Pascal, resisting with great earnestness the charge of heresy. If the Jansenists be heretical, argues Pascal, St. Augustine is heretical also—and yet his views of doctrine had never before been condemned in the Catholic Church. It was certainly at that particular time alone that the charge would have been advanced; at another the spirit of Jansenism would have been permitted to work without the odium of its name.

That in many of their opinions the Jansenists and the followers of Calvin were agreed, it is impossible to doubt. It will have been observed, however, that they distinctly renounced the ultra-Calvinism of the five propositions; while at the same time they put upon them a construction which most members of the Church of England would disclaim. It is to be recollected, however, that they spoke controversially; and that, like St. Augustine, they would probably have stated things less strongly if they had not been opposing extreme opinions on the other side. From the more dangerous views, too, of Calvinism, they appear to have been free; the supreme efficacy of divine grace was the main point upon which they insisted, and although they certainly maintained this doctrine with some of the restrictions which Predestinarian opinions bring upon it, yet they connected with it such views of the efficacy of the sacraments as rendered it practically harmless. It was probably far more for what they rejected than from what they held that the followers of Calvin were in error; they adopted the Augustinian views in part, rejecting from his opinions what was an important counterpoise to the dangerous character of their own tenets. The Jansenists made the doctrine of St. Augustine their model altogether, and in so doing had they likewise thrown off the errors and superstitions which, subsequently to his time, had been engrafted upon the Church, they would have been nearer to the truth of holy Scripture, as maintained in the present ages, than many of the reformers. The life of faith, in contradistinction to the life of sight—the love of GOD—the constant reference of all things to his providence and his Spirit—humility, and godly sincerity—such seem to have been the practical characteristics of Jansenism.

From the Colonial Churchman.

## THE DYING TESTIMONY OF

### BELIEVERS.

Hark! they whisper, angels say,
"Sister spirit, come away!"
The world recedes, it disappears,
Heaven opens on my eyes! my ears
With sounds seraphic ring!
*Pope.*

Dr. Dwight, President of Yale College, closed a useful and most Christian life, by a peaceful and happy death As it approached, he desired his brother to read to him John xvii. While listening to the latter verses of that most comforting chapter, he exclaimed, "O what triumphant truths!" A friend having read to him Psalm xxiii., inquired, "Can you *now* say, Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me?" His ready reply was, "I hope so." He was constantly engaged in prayer and devotion, and expired in peace, without a struggle or a groan.

The pious Hervey thus poured out his soul in prayer, just before his death, "How thankful am I for death! It is the passage to the LORD and Giver of eternal life! O welcome—welcome death! Thou mayest well be reckoned among the treasures of the Christian;—to live, is, CHRIST; to die is gain! LORD, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!"

That holy man, Hilary, Bishop of Poictiers, A. D. 355, was the fellow-laborer of Athanasius, in defence of the truth. In his last moments, he thus addressed his soul, "Soul, thou hast served CHRIST these seventy years, and art *thou* afraid to die? Go out, soul—go out!" This affecting address may well remind us of good old Simeon, whose dying testimony our Church so frequently brings to the devout attention of her worshippers.

### UNBELIEVERS.

Ah! wilt thou seek again
Thy howling waste, thy charnel-house and chain,
And with the demons be,
Rather than clasp thine own Deliverer's knee?
Dark frowns the future!
*Keble.*

Those acquainted with the history of modern Europe, will recognise Cardinal Mazarine, as having risen to the administration of French affairs, in the year 1643. The Queen Regent placed her whole confidence in him, and after some reverses this celebrated minister of state died in 1661, aged 59 years. In his last moments he cried out, in agonizing tears, "O my poor soul, what is to become of thee? Whither wilt thou go! O! were I permitted again to live, I would sooner be the humblest wretch in the ranks of mendicants than a courtier!" Sad reward this from the world to one of its most slavish worshippers!

Voltaire died in the year 1773, amid the impious adulation of Frenchmen. He was one of the most miserable of human beings, smitten by the visible strokes of Almighty wrath; crying out in the horrors of abject despair on the name of CHRIST at one time, and at another on the names of his associates and admirers. He execrated and cursed them, as the cause of his ruin, and of the abandonment of Heaven.—*Wilson's Evid. of Christianity.*

Thos. Scott was one of the chief counsellors and friends of James V. of Scotland, and a noted persecuter of the Reformers. He was taken suddenly ill, and on the Romish priest's seeking to comfort his tortured soul, exclaimed, "Begone, you and your trumpery; until this moment I believed that there was neither GOD nor hell! Now I know and feel that there are both, and am doomed to perdition, by the just judgment of the Almighty!"—*Scott's Worthies;* Appendix.

## JAVA.

WE have received a letter from the Rev. Mr. Hanson, one of the missionaries of the Episcopal Missionary Society to China. It is dated at Batavia, in the island of Java, on the sixth day of April, where he and his companion, the Rev. Mr. Lockwood, expected to remain, until they had made some progress in acquiring the Chinese language. Mr. Hanson says:—

"We found, on our arrival at Batavia, that an asylum had been established, through the exertions and influence of the Rev. Mr. Medhurst, missionary in connexion with the London Missionary Society, to support and educate the orphan children of Europeans. There are now in this institution thirty orphans, who are fed, clothed, and educated almost entirely by the English and American residents here, who compose but a very small community. The children are taught both the English and Dutch languages. The former, however, is used principally by them for colloquial purposes. There is also an English school taught by a lady who resides with the missionary. In this school there are about twenty scholars. The children from this school are united on Sundays with the children from the orphan asylum, and formed into a Sunday school. We have offered to this school the use of the library so kindly given us by your Society, believing that it would be agreeable to them for us to dispose of it in this way, and the best use which could be made of it. I hope what we have done will secure their approbation.—*Sunday School Journal.*

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